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A Contest—Not a Quarrel

THE finest thing about the game is its closing moment when the defeated team cheers the victors and the victors respond with cheers r those they have overcome, thus giving voice to e good-will and mutual respect that has prevailed roughout the contest. What a pity that we mericans in our olitical affairs can- t better maintain e spirit of good ortsmen!

Of our two candi- tes for the Presi- ncy, both are rep- sentative Ameri- ns of a lofty type. oth are men of uperb ability, of ainless integrity, of urage, of honor and devotion. To both e are indebted for portant public serv- e. Nevertheless, there are marked differences be- veen the two in personal qualities, affiliations and aditions as well as in their frankly avowed atti- de toward certain major public interests. These fferences will lead most of us greatly to prefer ie candidate to the other. It is, therefore, one's ght and bounden duty to work with all his might every honorable way for the election of the man his choice. But the practice of attempting to help ie's own candidate by vilifying his rival is not to justified. It is a blow below the belt, dirty politics id bad morals. It accomplishes nothing, for mud-slinging is a game that both sides can play. Moreover, it is liable to make our future position difficult. Unless death intervenes, one of these two men is sure to be president, possibly the candidate we have opposed. He then, as chief magistrate of this great country, may properly claim from every citizen that profound respect and sincere regard to which his high office entitles him. But how can one respect the man whom he has been teaching himself to hate?

To suppose that the members of one party are all wise and good and the other wholly composed of fools and rascals is childish. Nobody believes it, but if we talk it, so much less will the world think of our democracy. The truth is that the vast majority of our citizens, irrespective of party, are sincere, honest, public-spirited and not devoid of wisdom. However sound our political principles, however wise the policies we stand for, there is always something to be said on the other side and it is in the interest of truth and freedom that both positions be ably defended. Next best to a powerful ally is the advantage of having a foeman worthy of your steel. Let us then resolve to be fair fighters and generous winners, or, if it be so, good losers.

An Important Announcement

In view of the prospective merger of this magazine with The Congregationalist which takes effect on January 1, 1929, we are instructed by the Committee charged with carrying out the details of this merger to discontinue the renewal of subscriptions at the 25-cent club rate and to announce in place thereof that all subscriptions expiring prior to January 1, 1929, may be renewed and credited in full to January 1, 1930, at 50 cents.

The Lifted Levels!

And the Means for Lifting

By HENRY SMITH LEIPER

ALL of the evidence coming from scientific investigations of the methods the Creator has used in the evolution of the world seems to indicate that there have been periods of comparatively little development followed by sudden upward movements that have lifted creation to a new and higher level. After a period of consolidation of gains, readjustment and gathered momentum, the lift comes again and life once more climbs to a loftier plane.

"The task of the Creator was to create creators," as Professor Eugene W. Lyman has recently pointed out. To the building of the church, Jesus called men who had been living on a comparatively low level. Fired by a new enthusiasm they were lifted to a new level in their thinking. But it was only after the tragic days of Calvary and the beginnings of a new kind of responsibility that they rose to higher levels. They passed on to others the creative task with its ever upward steps.

And today that creative task rests upon us. From time to time, as we look over the records of the past, we find that there have been new upward steps—steps representing clearer and broader insight, deeper consecration of effort, more devoted intelligence, more generous giving.

For example, with respect to that last, "more generous giving," we note that at definite periods in recent years the benevolence of the churches has increased—going up to new levels, staying there for a time, and then once more advancing.

We seem recently to have been in a period when we have done little more than to hold the new level attained in 1920. Some progress there has been, but no marked upward thrust of the line that tells the story of gifts to the world-wide work of the churches.

On every hand, both at home and overseas, the work of the Congregational fellowship has prospered. Even from the men and women who have the privilege of working in the new Turkey there come letters of encouragement which shame the defeatist at home. China calls anew to our representatives, "Come and help us!" Need and opportunity characterize all that is being done in those and other lands by the missionaries whom we have sent. Mistakes there have been, of course, and failures. But the net result of one hundred and eighteen years of steady work is genuine and lasting progress toward the wider application of the way of life called Christian. In America the wo of "home missions" changes with the changing l of the nation: but it has not slowed up or beco discouraging. Those who came into the Congr gational fellowship last year through home missi churches numbered twelve thousand one hundr and ninety-eight, or about eleven per cent of t membership of those churches. To be sure, chur membership does not always measure the advan of the kingdom. But it is a significant thing ev when all allowances have been made.

These things have been happening in the fields Congregational world service. Yet the response the fellowship, while it has been steady, has by n means risen as fast as the curve of opportunit or the cost of meeting it. Increases there hav been, but when the last few years are taken int consideration it is soon evident that all increases i benevolence have been overshadowed by muc greater increases in home expenses.

Feeling that the time is, therefore, plainly hand for a step up to higher levels, the Commi sion on Missions has this year prepared materi which is designed to help pastors, missionary co mittees and other leaders to bring about a pr gressive movement within the whole fellowship su ficient to meet in more adequate ways the increa ing demands and opportunities of the total work local and long distance.

The Mechanics of the Step Up Explained

The literature for the fall Every Member Ca vass in conjunction with the Step Up plan is a follows:

1. Stories of Your World Wide Work. (special number of *The Potter's Wheel,* printed t two colors, containing the briefest possible su mary of the missionary work of the church at hom and abroad, indicating the need for a Step Up i that work.)

2. What Will Your Step Up Mean to th World's Children? (A very small leaflet, suitabl for mailing in an ordinary-sized envelope, showin specifically what the Step Up would mean to th children whose welfare is so definite a part of ou world service everywhere.)

These two pieces of literature are the only one designed for widespread distribution. In additio for pastors, committee members and canvasse there are provided the following:

1. An attractive poster graphically presentin

he Step Up idea and designed for exhibit in hurch vestibules and on church bulletin boards.

2. What is the Step Up Plan? (A small folder etting forth the basic idea of the Step Up Plan as ursued heretofore with gratifying results in Flatush Church, Brooklyn, and Broadway Tabernacle, New York City.)

3. Canvasser's Demonstration Folder. (An illustrated, eight-page statement to be carried by canvassers when calling upon people. It is designed to answer graphically the question, What is this money needed for, and what will it do?)

In conjunction with this new material the Commission on Missions is encouraging the use of the leaflets, published earlier in the year by the committee on Stewardship, presenting in simple form the idea that the work of the churches has a claim upon the Christian which is different from all other claims for benevolence because through the church peculiarly can he acknowledge his stewardship and make effective his loyal cooperation with the creative spirit of God.

Salt and Light

By SAMUEL LANE LOOMIS, D.D.

THE ball game Saturday afternoon brought out the whole town; and the movies that night were crowded to the door; but the hurch on Sunday had only half a congregation. It vas a morning of rare beauty too: blue sky, brilliant unshine, fleecy clouds, a refreshing breeze. The Sabbath bell's melodious voice had summoned all he people to God's house. Within the sanctuary verything was inviting. Fresh flowers adorned the ommunion table, the music was well selected and aithfully rehearsed; a worthy sermon, prepared vith painstaking care, was ready for the listener. Beside the portal a bulletin gave the assurance of cordial welcome, while courteous ushers waited t the door. And yet it was but a scanty human tream that trickled up the aisles.

When, at length, the bell ceased tolling and the rgan's solemn strains were heard, the minister, ntering the pulpit, looked down with keen disapointment upon that meager congregation. At the ight of all the empty pews his heart sank within im.

"Not here!" he groaned in spirit. "Still they are ot here. Will they never come, the people I am ying to reach? These dear, faithful friends who re always on hand, what more can I do for them? hey are every bit as good as I am and all I have o say they already know by heart. Oh, for a chance o preach to the men that really need me—to folks ke those who yelled from the bleachers yesterday nd crammed the theatre last night! What wouldn't give," he sighed, "to do some startling thing here my church? If, for instance, I could give back s eyes to old, blind Billy or if I could restore to er broken-hearted mother the child that lies dead the house across the way—that would fill up the ews in no time. Why am I not gifted with comelling eloquence, a tongue of fire, so that I can win r my Master all the thoughtless, worldly-minded folks of this valley? "My God," he panted, "if you want me to reach them, why don't you give me the power to do it?"

But five minutes are allowed at the church for the organ prelude, yet in that brief period, so swiftly do things move in the realm of the spirit, two unseen visitors interviewed the heartsick minister. The first was a messenger of Satan sent to buffet him; for black angels often invade pulpits and other sacred places.

"What a failure you are!" whispered the imp. "The folks in this town have no use for you. Isn't that plain enough? For five years you've been after them and now look at this congregation. Why not chuck the job and go where you'll be better appreciated? What's the good of this preaching game, anyhow? Isn't it plain as a pikestaff that religion is outgrown and outworn? No one of any account cares a snap for it nowadays. The modern world is interested in other things. Why don't you give up the whole hopeless business and sell insurance or take to raising chickens?"

But the tempter overreached himself. This last pusillanimous proposal betrayed him.

"Get thee behind me, Satan!" thundered the preacher still under his breath. Whereupon the demon departed and an angel ministered unto him.

"Are you here of yourself," asked the heavenly visitor, "or did God send you to take up the work of this pastorate?"

"I have always felt," the preacher replied, "that this was a divine commission."

"And he has agreed to supply all your needs—is that not written in the contract?"

"It is—it is," said the preacher.

"If then, power to work miracles or a tongue of fire were really necessary in order to make you an effective and successful minister of the gospel, would he withhold such gifts? Isn't the very fact

that you have not received them clear proof that as he sees it you do not need them? The truth is that the healing touch for which you sigh would be more of a hindrance than a help; for the practice of ministering to sick bodies would divert attention from your main business, the cure of souls. So it is with the orator's gifts: to have a minister of extraordinary eloquence would be of doubtful advantage to this church. People from all sides, leaving their own places of worship, would come pouring over the hills to hear the marvelous preaching. The pews would be crowded, not with baseball fans but with strangers from abroad. Large city churches with thousands of members would be calling him to their pulpits. He would have continually to face the question whether or no it was his duty to leave this valley for a wider field and a larger opportunity. Thus the affairs of the church would be thrown into confusion.

"Have you, a teacher of the Holy Scriptures, never yet learned Elijah's lesson?" asked the angel. "It is not by a big sensation but by a still, small voice that the good God reaches human hearts. God is not a hard task master. He does not require of you more than you can do. Since he himself has placed you here, you have the right, so long as you are doing your level best, to assume that the work is being done as God wants it done; and here you must stay and in this task persevere until the Master and not the enemy changes your orders.

"As to the suggestion that your preaching has been fruitless and all your labor of love gone for nothing," continued the heavenly messenger, "that is merely another fat lie from Satan's brood. You have not, of course, accomplished all that you wish. What earnest man ever did? But, as you yourself know, your labor has not been in vain in the Lord. With what satisfaction you have watched the ripening of character among your men and women and the growing influence of the church in the community. What a joy to you have been your children and your splendid young people. Think of the scores and hundreds of homes scattered through the valley to which you have brought help and comfort in the day of their sharp distress.

"It is not even true that your ministry has been without benefit to those who never listen to the preaching. For the church is the moral disinfectant that keeps the whole town sweet and clean. It is the conscience of the entire community which supplies its ethical standards. Purity, sobriety, self-control, industry, integrity, courage, faithfulness, generosity, friendliness, public spirit—all the recognized qualities of first-rate citizenship—what are they but the fruits of the Spirit? They abou here in your valley homes because the church here. If it were wiped out today decadence wou set in tomorrow morning. The bitterest enemy our faith would never consent to make his hon or raise his children in a churchless town.

"And your personal part has been to see to that the salt does not lose its savor. You kno the seeds of evil that float about pew and pulpit how readily they germinate and spring up into su poisonous growths as spiritual pride, bigotry, h pocrisy, cant, uncharitableness and covetousne Against such foes the man of God must wage pe petual warfare, forever lifting up the perfect stan ard of Jesus Christ. No one can serve the com munity better than the minister who succeeds persuading his people to practice real Christianit in daily life; for the value of the church to th town depends not half so much upon the size the congregation as upon the character and qua ity of the members.

"But your church," the angel further said, "doe much more than supply the people of the plac with ethical standards; it also provides their spiri ual vision. The thing of paramount importan about this valley is the fact that God lives he and the supreme thing about every human bei in the place is the fact that he is beloved of Go Confused, blind, rebellious, lost he may be, but sti though lost, a child of the Infinite Father. A the church with its white spire pointing heave ward bears ceaseless witness to those vast realiti In ordinary life God is not much spoken of. Th do not mention his name, except in profanity, the match game, or at the movies or at the ban shops, offices or factories. But in church God the great theme. There men not only speak abo him but speak to him and listen to his word. church they bring to him their sins, their sorro and their aching needs and there they find reli In the church faith in the unseen but ever-prese Father of Mankind is born and nourished, an from that fountain head goes out to a thousan hearts and homes.

"It would be a great mistake," he said, "to sup pose that the religion of this town is confined church members. Faith is always reproducing i self. One man's belief in God, by a sort of in duced current, tends to make his neighbor a b liever. In this way Christian influence steadi penetrates and modifies the unchurched comm nity. As a rainbow's vivid colors are sometim dimly repeated in a second rainbow beside it, the prayers and praises that arise to God with

church awakens echoes in the hearts of many who ever enter its doors, and yet these, without its influence, would not have learned to pray.

"Do you not realize, you disheartened man of God," exclaimed the angel, "that this potent stream of spiritual influence, which, proceeding from this sacred place, flows out in boundless blessings to the entire valley—do you not grasp it that the whole thing depends on you?

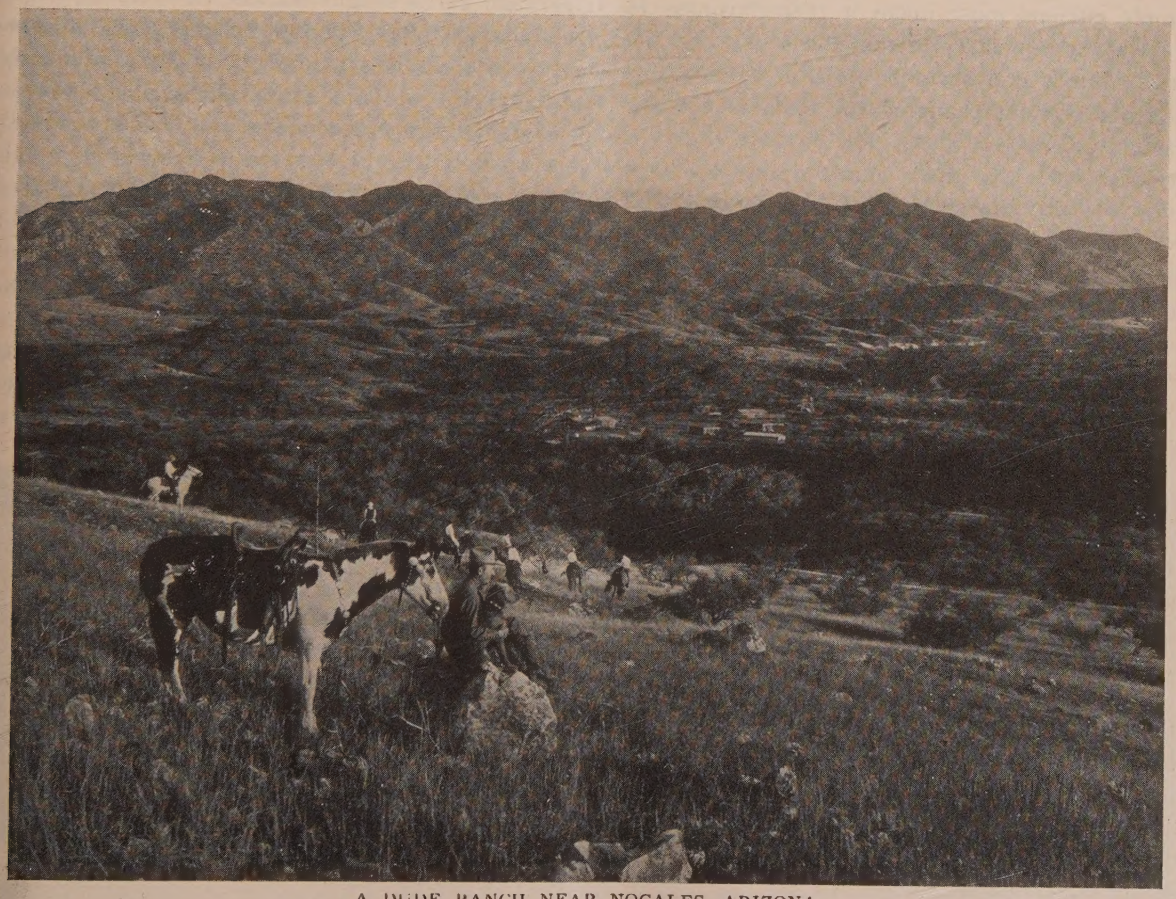
"For how could the faith of the church continue to be vital and victorious if it were not nourished by the word of God which you were sent to preach? How could its activities be effective without your inspired leadership? Could man or angel have a better part? Can you then think lightly of your high calling? Can you in these days when problems of faith are so difficult and temptation so terrific—can you admit the thought of playing the deserter's part?"

All this flashed through the preacher's mind within the five minutes, and when the organist, leaving Beethoven's web of harmonies, turned to the triumphant note of the one hundredth psalm, the man was ready, with grateful heart and chastened spirit, to join the congregation in praising God from whom all blessings flow.

One Hundred Per Cent Americanism

By WILLIAM WHITE LEETE, D.D.

ON June first of this year two men knocked at the door of a home in the city of Cincinnati. In it lived a bishop of the Methodist Episcopal Church, who at the age of eighty-seven had there hoped to spend a few restful years. Being invited to enter, the men, who proved to be thugs, immediately cut the telephone wires, bound and robbed the aged bishop, and, provoked at securing little money, knocked him unconscious and fled. After three months of pain, the good man, on September sixth, closed his eyes and passed on to the world where they no more hurt nor destroy.



A DUDE RANCH NEAR NOGALES, ARIZONA

Acts of violence similar to the one here recounted are perpetrated every day and in all parts of this country. But the character of this victim

and his lifelong service for the good of others makes the act of outrage especially abhorrent. This man, in 1896, was sent as a bishop to Africa,

LOGGING IN WYOMING

and there wrought wondrously, changing conditions in all Rhodesia for the benefit of the ignorant and oppressed African. What irony in the fact that on his return to the land of supposed peace and order he was slain by the hand of professional criminals!

It is generally felt that the time has come when reputable citizens must make it their business to find a way by which to restrain the brutal and the lawless. But it will never be possible to stop acts of violence without changing the tempers and the characters of men. Since that is true, men of good sense who love their country may well cast in their lot with churchmen and give thought and time and money to Christianizing America.

We believe in sending men to preach the gospel in lands afar, but foreign missions will be made a jest unless by efforts strenuous and sustained we make our own people know the justice and beauty of Jesus' way of life.

We may not be able to make other lands safe for democracy, but we certainly ought to be able to make our own safe for returning missionaries.

There is a good deal said just now about one hundred per cent Americans. But who, pray, are one hundred per cent Americans? We venture to declare that they are the men and women who, in addition to acts of honor and service in civic and domestic life, interest themselves also in the moral and religious condition of their fellow countrymen. They are those, in other words, who will do with increased zeal and sacrifice just what good Christian people have been doing for the last three hundred years.

Were those not one hundred per cent Americans whose principles, explained by Thomas Hooker, were later written into the national constitution? Were they not one hundred per centers who, when immigrants from New England pushed westward into the territory recognized by Great Britain in 1783 as belonging to the original thirteen states, followed them with the preacher and church builder?

The Quality of Certain Early Americans

In 1803 everything between the Mississippi River and the Rocky Mountains was acquired from France as the Province of Louisiana. Texas came to us in 1845 and the next year the Oregon territory; and in 1848 Mexico ceded to us the lands we now call Arizona, Utah, Nevada and California. Into those vacant lands have been pushing for a century settlers from the ends of the earth. Out of them have come and are coming some of our best citizens. But will any of them become better Americans than the men and women from churches in the East who on horseback, by stage coach, by river and canal sought out the newcomers, organized among them Sunday Schools and churches, and with wear and tear of body and indomitable faith saved the land from barbarism? No one dares doubt the Americanism of Theodore Roosevelt. Yet it was he who said, "It was such missionary work that prevented the pioneers from sinking perilously near the savagery against which they contended. Without it the conquest of the continent would have had little to it but the animal side."

The days of the inrushing new settlers are passed. But missionary work in its essential features still demands a first place in the thoughts o

GYMNASIUM, MT. ZION CHURCH, CLEVELAND

se who ask to be called one hundred per cent
nericans. For us as a denomination the ap-
oach to the unchurched is expressed in the opera-

FINNISH CHURCH, KELSO, WASHINGTON

s of the Church Extension Boards. In order
we may appreciate what that approach is and
make the most of it the following facts and
strations are put into print.

hat picture of the ranch stretching out up to
foothills of the Rockies may suggest how wide
ne field yet unpossessed by our churches.

Cleveland, by the help of the Building Society,
have taken over a Jewish Temple, where, un-
religious and social influences, we are com-
ng the evils that assail the Negroes who have
y come by thousands to the cities of the North.
picture shows colored young men in the gym-
um of that building. Looking
we cannot forget the millions
nat race among us who, as well
he white man, must be built
n intelligence and in Christian
acter.

nose woodsmen of the North
samples of the many detached
ers or isolated peoples in the
try to whom we are trying to
the message of faith in God
love for man.

just such a little building as
white church far out in Wash-
n have we gathered and held
to divine ideals many who,
ng from other lands, were
as sheep without a shepherd.
ped on its doorsteps is a Fin-

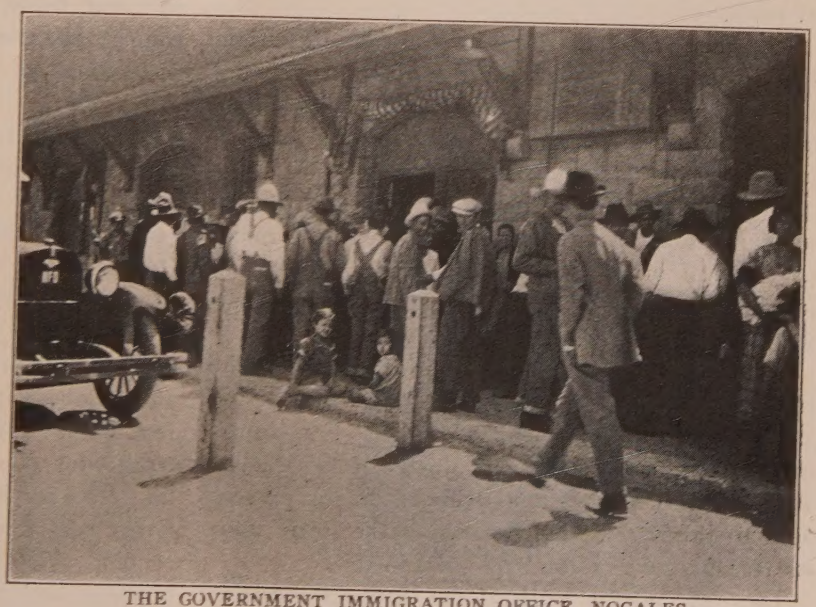
nish pastor and his flock. And the picture is speaking to us of hundreds of others in which through the tongues of many nations we are teaching the foreigner the all-essential language of the gospel.

And in that other picture, taken at Nogales, are we reminded of the immigrant who is still knocking at the gates of entry and who, adding himself to the unevangelized millions who already throng our city streets, presents a problem taxing the heart and brain of every earnest man.

The oldest member of the Church Extension Boards is the Congregational Home Missionary Society. When it was organized there were few Congregational churches outside of New England. Today there are 3,937 of them and almost all of them have at some time been assisted by one or more of the Church Extension Boards.

In 1927 fifteen new churches were organized, and during that same year thirty-five churches, formerly assisted, came to self-support. The churches now under the care of the Home Missionary Society number 1,622, and the additions to their membership last year were 11,719.

Three hundred and forty-five of these missionary churches are composed of people who do not easily understand English. The gospel is, therefore, preached to them in their own native tongue. In doing this twenty-four different languages are used, yet some of these churches every year



THE GOVERNMENT IMMIGRATION OFFICE, NOGALES

vote to adopt English for use in their services.

A second member of the Church Extension Boards is the Sunday School Extension Society. Its main task has been the gathering and organizing of Mission Sunday Schools, and this often has become the occasion for organizing a church. Fifty new Sunday Schools were organized last year, and

tension Boards is carried on in every state a territory in the Union, and among all classes a conditions of men. Over the widespread rural d tricts and in the shifting populations of the ci among the Negroes born in our own borders a among the immigrants who come from far, c messengers go explaining the scriptures that sh

ECHO LAKE

all of them became practically new stations for the preaching of the gospel. There is even in our well-settled states a never-ending frontier for this kind of ministry.

The last member of the Church Extension Boards is the Building Society. It is an essential agency for the continuance of evangelizing effort because without a house of worship no church could long be held together.

It not only makes possible a house of worship in places that have none; by its timely aid many churches of ordinary financial strength are, by being helped to up-to-date equipments, quickly advanced to positions of commanding influences.

In 1927 this society helped forty-two of the Home Missionary churches to a house of worship and sixteen of them to a parsonage. For church buildings it made grants and loans of money last year to 121 churches and made loans for parsonages to thirty-six. In these ways the draft upon its treasury was a total of $570,444.69.

The evangelizing work of the three Church Ex-

not only the wages of sin but the boundless g of life and peace through Jesus Christ. We carrying the gospel to men in the canneries an the beet fields, in the mines and in the lum camps; and our chaplains are spiritual guide the soldier in his barracks and the sailor on ship.

Can a man be a one hundred per cent Ameri and talk and act as if all this was nothing to hi Many in our churches did little or nothing year to pay the bills of the Church Extens Boards. And yet not only church members but men of repute should insist that this work pushed to the limit. It touches not only the ligious life; it affects deeply the social, politi and business interests of all the people. Gen Pershing's words are well within the bounds truth when he says, "The real strength of the tion rests on the religious sentiment of its citize Every lake across the continent repeats from off echoing sides the well-known truth that hono business and respect for the rights of others

ral products; that men, in the long run, act out t about what they are; that the support of every on our statute books depends on the sentiments l ideals entertained in the minds of the people. hat more patriotic task can then be undertaken n to purify and elevate American ideals; to get the heart and the conscience; to do, in other rds, just what the home missionary has always n trying to do?

Patriotism is an easy word to conjure with. Almost anyone can come back from Europe and sing with unction, "America for me." He can get out of that poem many a sentimental thrill. But the times demand something more genuine than that. Only those who so suffer and grieve over our country's defects that they give of themselves and their substance to cure them can hope to be placed on the list of those called America's best.

Rural Leadership—The Situation and the Need

Keynote Address of the Austintown Conference of Rural Work of Reformed Churches in the United States

By MALCOLM DANA, D.D., *Director Town and Country Department*

is generally conceded that the plight of the country is due to a lack of leadership. Genius and talent go elsewhere. They are not being duced as one. The country church must make ks without straw. Nevertheless, a noted sociolt affirms that there is still enough potential ership in the countryside which, if discovered, ilized, trained and used, can solve every coun- problem without help from the outside. This challenge to the country church.

New Days Bring New Conditions

/e face a changed and changing America. Henry d was asked during the war what was coming r it. His answer was: "Only one thing is cer- and that is change." Filene, head of the great on department store, has written a little book, e Way Out." In that book he says that "the ness man who expects profits must be much prophet." He must approximate what busi- conditions will be twenty-five years hence and n right now to readjust his policies and methto meet them.

sus Christ is the same yesterday, today and ver, but times and conditions change. He be made real in terms of today. His church ot merely glorify its past, or be static; it also approximate a future twenty-five years hence. regions and old institutions must "come back" new and modern lines. Ministers must be ed to use the tools of today and their elders allow them to use these tools rather than those ty years ago.

A Diminished Population

e rural population has decreased. 55,000,ow live in cities and only 50,000,000, and less, he country. America is no longer agricul-; it has become industrial. 27,000,000 people on 6,000,000 farms today as against 32,000,hree years ago. This is no mere matter of statistics. It spells a national peril. United States Commissioner of Education, Mr. Tiggert, has pointed out that Rome fell more because she became urbanized than for any other reason. An Englishman, at a meeting of the American Country Life Association, said that years ago England faced the choice as to whether she would become industrial and commercial, or whether she would take proportionate thought for raising a sturdy yeomanry on the soil. "She chose the former," he said, "and she is now on her way down." The great problem facing America is that of preserving a sufficient population on the soil, and with a diminishing quantity that sufficiency becomes a problem of quality. Here is another challenge to the country church.

The rural population is restless. 1,978,000 left the farm and 1,135,000 returned in 1927. Deducting the excess of births over deaths, the net loss was only 193,000, as against 600,000 the year before. But the figures reveal restlessness, shift and change. The rural minister and his church must know the causes and what to do about it.

The New American and the Tenant Farmer

The population of the countryside is altering. Dr. Galpin says that Protestantism has no program for two classes of people—the new American and the tenant farmer. And yet, who is to be the American of tomorrow? What is to be its Americanism? Both are destined to be a composite and a blend. Thirty-eight per cent of tenant farmers farm on the one-year basis. Theoretically, the local church has only this one year to reach them. Here are two more great challenges to the country church and to its leadership.

The Best Is None Too Good for Country Folks

The ministers of the country church are facing changed standards of living. The country is ap-

proximating the city. For this reason better ministers, programs and equipment are demanded. An era is ahead of "fewer and better churches." This must come to pass for the sake of economy and efficiency, and for other and even better reasons. Churches are bound to decrease in number because they cost more.

A Changed Economic and Social Policy

The era is one of cooperation and cooperatives. Mr. Bizzell, in the "Green Rising," says that this is one of the miracles of history. There are now 10,803 cooperatives with a membership of 2,700,000 and a volume of business of $2,400,000,000. In the presence of such attainments the church cannot be divisive. It must cooperate. Churches must include all and exclude none, placing the emphasis upon fellowship rather than upon doctrine. Where there is one church in an area it simply must minister to every last person living in the area. To serve the mixed populations of today, Christians must somehow come together upon the basis of that elemental and fundamental religiousness which all peoples, races and creeds have in common.

A Rediscovery of the Community

Gasoline transportation has enlarged the community from the one-time radius of the team-haul to that of the automobile. This brings the church into numberless competitions. But, more than this, the farmer has come to see that the end of all worth while effort is the building up of the community. He has discovered in common with the townsmen, what Dr. Galpin calls a "rurban" relationship. This means that town and country together make a community. Their interests are identical and each must work for the welfare of the other. The town becomes a service station to the open country. And, in the realm of religion, the "parish" must be equally co-extensive. As far out as the enterprising village or town business man goes to solicit trade, so far out the minister and his church must go to minister to folks of the open country.

Great Tasks Make Great Men

The country minister himself, however, is the large element in the situation.

He should realize the bigness of his job and be conscious of the fact that he is working at the source of things. The city renews itself every four years at the expense of the country. It is claimed that there are 4,000,000 more children in the 30,000,000 of farm folks than in any like bloc of people chosen from the cities. Here is a great opportunity and challenge for the rural minister and his church. They are of supreme importance the city. If the country minister does not indoc nate these children with a bias toward the chu and religion, the city church will never get a cha at them.

No Hasty Work

The country minister of today must take time prepare, and must also keep abreast of the peop Moses prepared for his life work through a l period of years. Jesus spent thirty years of pre ration in order to serve three. Plato says, "If y have fifteen years to live spend ten of them in pr aration." Only the best is good enough for country, and only the best will suffice. The mi ister today must study to show himself approv unto God, a workman needing not to be asham He is in the biggest of "big business," namely, "Father's business."

System and Success

To be a leader means really to be in advance those one aspires to lead. This means that minister must have a plan and a program. O of the great tragedies of today is that of colos piety rendered futile because of lack of any p or system. Laziness and egotism are the two ten tations of the ministry. But laziness is often puted to a minister simply because he is utt aimless. He is not aiming anywhere, and appare ly gets nowhere. A good slogan has been utte in this conference, namely: "Give the spirit be methods."

Work with People

The minister will be most effective who is w ing to work out of sight, behind and thro others, not insisting upon the limelight or cr for himself. The minister who by adroit sugg tion makes someone think he has himself dis ered or invented something has mastered g method. That person will forever work at his covery or invention. This amounts to work with rather than for the people. It is being w a specialist should be,—"on tap" and not "on to Someone claimed that John D. Rockefeller "the busiest man in the world." He, himself, s otherwise: that he was one of the laziest. could get down to business late, and leave ea because he had discovered a method contained the three words—organize, deputize, superv These represent good method for the country m ister. A fourth word should not be forgotte spiritualize.

Study Your Own Community

There is the need for a new home missionary terest on the part of rural ministers and cou churches—a study of the near at hand. This c

for study of a different kind of home missionary literature. Much effort is being made to reach adults and young folks of high school age. They are not likely to be interested in the typical home missionary text book. Home missions are contained in the following books, which will interest any man or boy: "The Green Rising," Bizzell; "These Changing Times," Eastman; "America Comes of Age," Siegfried; "Conquest of New England by the Immigrant," Brewer; "Immigration Cross Roads," Panunzio; "Town and Country," Miller; "The Little Town," Douglass; "The Harvest," Bailey; "The Holy Earth," Bailey; "Rural Sociology," Sims.

Interest is often shown in studying the far-away. It is quite common to study home missions in Arizona, New Mexico or Montana rather than those nearer home. The greatest need of today is a study of the home community. This will include a consideration of the new American and the tenant farmer. What better home or foreign missionary study could there be than this? Let the mission study class invite in representatives of the different races of nearby folks. Have those people tell what life was in their own country, how they find it in America, what makes it hard to readjust themselves to conditions on this side of the water. Such doing will give mutual understanding. Similar effort might be made to reach the tenant farmers of America and understand their situation.

Be a Man of God

In conclusion, then, let us add these words—our survey of rural leadership, the situation, and the need, has necessarily been a superficial one. We cannot close without mentioning a very grave danger. We have talked a good deal about plans, programs, methods and machinery. All of these will be inefficient without genuine Godliness. The minister who faces rural conditions today, and who uses modern methods of which we have spoken, must be all the more a true man of God. If not, he will be stampeded by what is after all only a means to an end. There never was more need for great preaching than today, and the rural minister must have a really spiritual message. Folks are hungry for that sort. He must know his Bible thoroughly, and know folks equally well. His plans and methods must be an outgrowth of real study of the situation. A week ago I heard Daniel Poling say these words. He told his people that he had just looked over twenty 500-word answers, made by young theological students to the question: "Why I am going to be a minister." One of these, he said, thrilled him through and through. It might well be the determination of every rural minister. "I am going to be a preacher because I cannot keep silent about Jesus Christ."

Off the Railroad

By MISS GERTRUDE MCCHEYNE, *Rockland, Idaho*

ROCKLAND, IDAHO, is largely a farming community. It is situated some miles from the railroad, and the Protestant population does not number more than forty families. Twenty of these families are affiliated with the Congregational church. Several of these recently moved away, but they continue to contribute to the support of the church. Dry-farming is the principal industry, and as soon as school closes in April there is a trek to the ranches from six to twelve miles away. Accordingly, the church attendance during the summer months is not very large.

When the writer took up the work about a year ago, there had been no pastor for twelve months. The Sunday School had been kept up and the Ladies' Aid had been functioning during the pastorless period. There was an insistent demand for church services, so I held one each Sunday following my arrival and later on added a mid-week meeting.

A group of young people which meets after school and has been organized into a Junior Endeavor has become an important feature of the work. They conduct their own services of worship, and are taking a place of real importance in the church and social life of the community. It seems likely that the activities of this group and those of the women may lead to concrete and definite interest in missionary work at home and abroad.

Social activities have an important place. Movies, school parties, and, during the winter, a theatrical company, which performs under the patronage of the Latter Day Saints, are very popular. Social affairs sponsored by our church are equally prominent. Christmas and Easter programs were given, were well attended and met with much favor. A fine choir adds much to the enjoyment of all meetings.

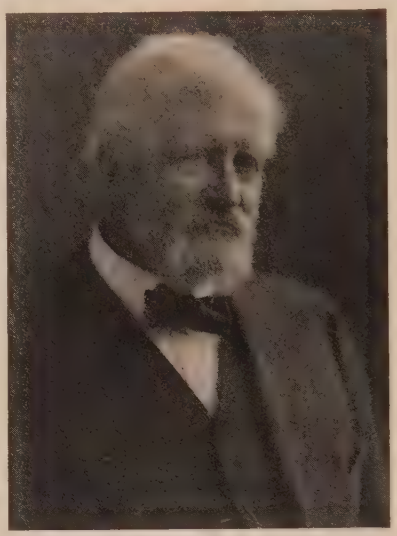
The people are most friendly and always receive the missionary worker kindly and cordially in their homes. There is a spirit of cooperation which must result in advancing the Kingdom throughout the community.

Fifty Years a Country Pastor

The Story of a Fruitful and Highly Successful Life

By GERTRUDE GOODENOUGH JAMES

FARM problems have the spotlight position in today's news, chiefly because of their economic and political significance. The mental and spiritual sides of farm life take a secondary place. Farm bureaus and agricultural colleges attend to the mind of the farmer and his children. The country minister thinks first of their spiritual welfare. Our churches are developing the larger parish plan to look after scattered and isolated communities. Overchurched communities have united forces in one strong community church. Many villages in New England have never had but one church. One such church in a hill town of Connecticut has served its community for over one hundred and fifty years with only eight installed pastors. From this white church on the Green the parish has radiated through a farming region three miles in each direction.



REV. ARTHUR GOODENOUGH, D.D.

In 1870 a young minister came to this church and spent the remaining fifty years of his life. The community was flourishing and the houses well occupied. The people were kindly and considerate. For several years there was a private school for boys and later girls also. As the years passed, the population lessened, the keenest young people made their homes in larger places. The minister's family was large, his salary small. With increasing experience and ability came calls to larger places, one at a time when there were many discouragements. The minister was not a quitter and was unwilling to leave when the parish was at a low ebb. Perhaps, at this time, he decided to make the country parish his life work. The decision made, he put his whole soul into making the job a worthy one and a few years later had the joy of seeing the church reach its highest peak in strength and numbers.

Wonderful Friendliness

The minister aimed to reach all of the people in his large farming community through friendliness. He knew all of the men, women and children by name, and followed them with interest wherever they went. Newcomers were invited to join in the activities of the community. When summer people found the village charming he tried to make them feel a part of it. He shared the problems of his people. One man, not a churchgoer, was about to lose his tiny house through a mortgage foreclosure. The minister loaned him money, took the mortgage, and for years the interest was worked out on the minister's woodpile. A man of dissipated habits, converted in middle life, came to live in the parish. He had a large family and heavy indebtedness. He brought his children to church, filling two pews every Sunday. He loved the church and tried to serve God in every way he knew. He wanted to give money as well as himself, but felt that the money should go to his creditors. The minister asked him, "Do you owe anything to God as well as to men?" and cleared his conscience in regard to gifts to the church. This pastor by reason of his keen sympathy and understanding was much in demand for funeral sermons. These gave him many opportunities to reach those who did not have the churchgoing habit. He could always find some good word to speak about the free-thinker and the drunkard as well as the pillars of the church.

A Busy Life

In the early ministry the days were occupied with study, writing two sermons, making calls, helping neighbors in haying, playing checkers and chess with the old men, gardening and doing other home duties. For the first twenty years his calls and trips to town, four miles away, were made on foot, except when some kind neighbor gave him a ride or loaned him a horse. With the passing years work increased. When the Sunday afternoon services in the church were given up he transferred them to neighboring schoolhouses, three miles distant. Later, he held prayer meetings on Wednesday nights, four different schoolhouses being used at different periods. In his old age he preached every second Sunday afternoon in a Methodist church six miles distant. The membership of his church came from many denominations

The work of the Congregational Church at home nd abroad was presented, that his church might hare the work of the Kingdom of God on earth.

The minister believed in his young people. He ncouraged a Young People's Society in the early 880's, and this joined the Young People's Society f Christian Endeavor, organized later. He wished is young people to think for themselves. He de- ired them to become useful Christian citizens and ent to larger places many leaders or dependable elpers from his young people.

Abreast of Modern Thought

When the minister came to this church as a oung man he was a radical thinker. He believed n the new methods of scientific and theological nvestigation. Darwin, Huxley and Spencer found pace on his library shelves. Until the last day of is life he read the latest scientific discussions. He vas never afraid of truth and kept his mind open. Vith the boundless forces of the universe at work e realized that there was infinite scope for the ind of man, and he rejoiced in every opportunity or the development of mind, hand and soul.

The minister's preaching was simple and plain; is sermons increasingly brief. They showed hought and spiritual discernment which attracted riends from the outside world.

Wholesome recreation was welcomed for his oung people, and he was an interested spectator at aseball games and participator in social gather- ngs. At wedding anniversaries he was the most onored guest after the bride and groom. The Grange was welcomed as a social force for good, nd its members added to the strength of the hurch by bringing in people from the outlying istricts.

The Minister at Home

In his home the word of the minister was law, ut it was a benevolent despotism. Books were a ecessity in the household. On winter evenings, vith the wind howling outside, he would play ames with the children, or read aloud from Pick- vick Papers, tales by Frank Stockton or the Vidow Bedott Papers, tales whose subtle humor vas enjoyed by the youngest. We wonder at the ourage of this young man, as his seven children ook their future higher education for granted. By int of a keen financial sense, a Spartan refusal to se extra gifts, small legacies, and the interest on ast savings for current expenses, he saved nough for a frugal existence in his period of re- irement. He had planned these savings partly or the education of the children, but their own fforts, together with generous gifts from friends, made serious inroads on the savings unnecessary. Few ministers are so fortunate.

A Poor Man Who Left Priceless Legacies

This country pastor, whose church never num- bered over two hundred and ten, and whose salary was only a short time over eight hundred dollars and parsonage, was taken to his heavenly home after about two months of retirement. What heri- tage did he leave? To his children he left a belief in the value of work; and that good may be sought and found in every one; in human brotherhood that includes all races and kindreds who are of equal value before God, the Father of all; that greatest happiness is in service for others. To his parish he left an ambition for a united community, when the good of their town was in question; he left his people the feeling that he believed in them and de- sired for them and their children the highest good in every realm; he left them the heritage of good citizenship. He had served his town for many years as chairman of the School Board, and at- tended town meetings faithfully. The people of his parish felt that upon them lay the responsibility for good government in their own section of the town. In recognition of his ability and his service, Yale conferred upon him the degree, Doctor of Divinity.

Changed Conditions, Changeless Realities

Such are slight glimpses into the life of a coun- try pastor during the past fifty years. Conditions have changed. Fewer young people stay on the farms, even with the encouragement and skill given by the agricultural schools. Country villages are less isolated and self-dependent with the coming of automobiles and radio. Attractive villages are becoming summer resorts. Problems arising from the differing habits of city and country dwellers add to the difficulties of a country pastor. This minister believed that the profession of country pastor was a man's job. It is still. *The Congre- gationalist* of August 16 contains this quotation, "Not money, but the life which a community pro- vides is its real wealth." It was with this ideal in mind that the minister advised others beginning the ministry to consider the opportunity for service pre- sented by the country parish.

Provisions That Make Such Service Possible

The chief difficulty in choosing the country as a field for a life work is the financial return. Young men who love their families crave for them ease from physical hardships, educational advantages and crave an old age reasonably free from care. It is to the Ministerial Boards that we look to help young and old in the ministry to

dare the difficult places with a hope for the future. The Boards of Ministerial Relief add to the income of the aged or sick, either young or old. For the young man entering the ministry, the Annuity Fund, supplemented by the Pilgrim Memorial Fund, offers opportunity for an annuity when he reaches the time of retirement. Who does not feel that these funds are well worth while and should be supported adequately? An educated, consecrated ministry is one of the foundation pillars of our country. Statistics have been piling up which show to what an extent the country is indebted to the parsonage for its able men. How can the influence of the obscure pastor on his parishioners or members of his family who are the unknown backbones of their communities be measured? The debt of the country to him is a great one. Is it being adequately paid?

Alabama, Here We Rest

By ELEANOR RISLEY

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This unusually graphic story of experiences which befell the author in the course of a walking trip through the Southern Mountains is reprinted with her permission. She writes appreciatively of the work being done in the mountain schools, like Pleasant Hill, Tennessee, and recognizes the strong, fine character of many of the mountain people, but lays bare certain terrible conditions which are still to be found in the Appalachian region, and result from poverty and isolation. Another article appears in the September ATLANTIC.—EDITOR.

WE were resting by the roadside, for it was July and nearing noon. Even in the cool mountains nature makes obeisance to the sun at noonday. The singing birds are already hiding in lost green glades, and the jeweled lizard, forever darting across the white sand, sleeps now beneath his broad leaf, as still as the pebble beside him. After the joyous allegro of the morning the crescendo of winds and woods attains the pause before the languid and prolonged adagio of a summer afternoon.

We had been walking since sunrise up and up the mountain road. Peter, who pushed the cart, was dejected. He had ivy poison. John, the beloved mongrel, was dejected. We had taken away his kitten. Two nights before he had brought a scrawny, badly blondined kitten to camp. He had divided his corn pone with her, and she slept in the ashes of the campfire by his side. He insisted that she continue the journey with our party. John, who hates cats! The mystery of the masculine mind! A scrawny little blondined cat! Even we objected to hiking accompanied by a yellow cat; so this morning we presented the kitten to a friendly mountain woman. I am persuaded that John felt it keenly. I, too, was dejected. I could not forget the little three-year-old boy who plays all day in his old grandfather's blacksmith shop, while his mother lies always sick and alone in the cabin beside it. I could not forget how joyously and completely that curly-haired elf used the tools in the shop where his grandfather's forge had burned over fifty years, to make his own playthings. The grandfather is very old and the mother cannot last long. There is no one else. What then for that wonderful little creature? Buddie's father, so the grandfather told me, had kissed him and ridden away into the night.

"Hit war like this," he said. "We-all had allus made good corn whiskey. The sheriff of this county, he owns all the stills now, and he makes whiskey quick with this hyar red-devil lye. Lige, he wouldn't jine 'em, so one night they come and burned his still and whooped him and putt him on his horse and driv him outen the country. I couldn't holp none. I jest stayed on with Buddie. Whar you-all'll camp tonight, by the big spring is whar the sheriff is buildin' a big pleasure place. But he don't live thar. He lives down in the valley, and he's got fifty thousand dollars in the bank thar, made outen red-devil lye."

We knew our hike through this particular country held an element of danger. We had been repeatedly warned to turn back, and we had often been stopped by half-drunken men in motor cars and keenly questioned as to our business in these mountains. We had always succeeded in making them believe we were not revenue officers. But we were careful at night to set our little tent near a human habitation. We camped that night by the big spring near the sheriff's pleasure place. The caretaker's wife brought us some milk. Milk is buttermilk in the mountains. Sweet milk is so called and is a luxury. After supper I sat on the porch and talked with the caretaker's wife. A mountain woman talks only of fundamental, basic things of life. She tells me how her husband has pellagra; of her two sons, dead of pellagra. How

am I? And how many children have I? And
tells me if I look away beyond the cotton patch
n see the stone that marks a little grave. "She
my only gal. She choked to death of dipthery.
couldn't get no doctor." And I tell her of a
e green grave so far away I shall never see it
n. We are silent then, but not far apart in
it, and watch the young moon shine from the
west.

he next morning, as we leave, she tells me in
sad monotone—a mountain woman does not
sper—very softly, that even Peter may not
, that I must never leave the pushcart. "Hit
't be safe even with the dog quiled under hit.
y'll putt a bottle of whiskey in hit. Then they'll
h your man and he'll have to work out his fine
the road. The convicts air a-buildin' a road
the automobiles to peddle whiskey on a right
rt piece beyant hyar. I reckon I orten to told
But you-all don't look like you could pay
ine."

ow we were nearing the road the convicts were
ding. Beyond, on either side, we could see the
t iron cages—larger, but exactly like the ani-
cages of the circus—where the convicts lived.
own the hot road between the iron cages
ked a tall, gaunt mountain woman. She was
ly dressed, as are all mountain women outside
r homes, and she carried a basket from the
sroads store at the top of the mountain.
ppy Top" it is called. God save the mark!
s the woman reached us she fixed me with her
t fierce eyes and asked, "Air you the woman
s walkin' fer comfort?"

laughed. I couldn't help it. But Peter under-
d. He knew that *Comfort* is the name of the
ly paper which has the largest circulation of
paper in America, and that a Pearle someone
writing a hiking experience for this paper. If
ountain woman reads a paper she reads *Com-*

I was sorry I was not Pearle. The woman's
d was small. She was disappointed. So I told
I had a fiddle in the cart, and would she wait,
did she think I might play for the convicts
oon?

'm scairt they won't want to hear no music
n they belong to eat," she replied. "I reckon
gyard won't let you nohow. You might play
ght after they're in their cages ef they all ain't
then. Hit's a powerful hot day fer 'em. Yes-
ay a little city feller, he fell down a-diggin' in
sun, and I axed the gyard ef I couldn't carry
a gourd o' water. He wouldn't let me, and
icked the feller up agin and he fell down
agin and they throwed a bucket o' water on to him and let him lie. He was in a faint. You'll see him as you pass by. He wears big specs, and his hands air a-tremblin' so he can't wipe the sweat off'n 'em."

"What did he do? What was his crime?" Peter asks.

"He war a-walkin' down to Gadsden by hisself and they slipped a bottle o' moonshine in his bundle, and then ketched him to work out his fine. Thar's a ole man—you see him on the left side a-diggin'; hit's him with the long white whiskers—his wife's a-dyin' and he went over on tother mounting to shoot something—she war a-honin' for something mor'n hawg meat—and he couldn't find nothing but a chicken a-drinkin' at the crick, and he shot hit and carried hit home, kind o' brash like—he war miserble—and they ketched him, and he's workin' out his fine, an' the neighbors on tother mounting air a-holpin' his wife. She's a-dyin' of pellagra. The ole man's allus been kind o' lackin'. He's powerful old, and him bein' lackin' he's kinda off'n his head. He hollers out loud and prays. The gyards hit him over the haid yesterday when he hollered to some folks a-passin'. You see the sun is so hot, an' the old man's lackin' anyhow."

"There is a store beyond?" I ask faintly. "We want to buy some alcohol. My husband has ivy poison."

"Yes," she answered. "Hit's a right smart store. I don't know about alcohol. The storekeeper he owns a right smart chance of everything on this and tother mounting. Sence the boll weevil tuck us, we all owe him due bills, and he owns all the land. They're about all renters but me. My son's a engineer in Birmingham. I own my place. He's a-movin' the mounting to get me out. Good-bye. I'd be proud if you-all'd write me a card. I kin read writin', too."

We put John on the chain, and trudged on up the hot road between the iron cages. Mules and scrapers; Negroes and whites; guards with pistols, and over all a pall of silence. Dirt and toil and sweat and torture! The "city feller" with the "specs" turned away his pallid face; the old man who was "lackin'" cried out a prayer to us; the guard shook him roughly by the shoulder. The silent horror of the road, broken only by the old man's cry, crept into our blood and caught at our hearts.

The store was packed with silent, lank mountaineers, sitting on boxes, spitting tobacco with great accuracy and perfect regularity from the open windows. Each man took his turn. There

was a small amount of denatured alcohol in the lamp. We might have it, but there was no bottle to be found, no can, no receptacle whatever. We were in despair. Peter, tortured with ivy poison, grew more dejected.

A tall, lean mountaineer unfolded himself in sections from his box.

"Stranger," he said, "my advice is to step behind them flour sacks and putt hit on. Hit'll be yourn then."

Presently a stifled groan came from behind the flour sacks. The mountaineer spat through the window out of his turn—it was an unusual occasion—and remarked dryly, "All of which he done so."

We camped that night by a stream where I fished. John, barking at every fish I caught, forgot the kitten. Once more he was a gay d Peter, the pain of ivy poison allayed, was ser again. Nature healed us. But the old man w was lacking wept in his iron cage for his w who was dying alone on "tother mounting." C sent the pallid city youth the sleep of exhaust The little boy who played all day by the forge beside his tubercular mother in the cabin be the shop. Perhaps the father who wouldn't j the sheriff in making red-devil whiskey thinks them tonight. The caretaker's wife, whose h band has pellagra, rocks in the moonlight t shines on the grave of a child "that thar wa no doctor to holp."

O America! Land of peace and plenty.

Alabama! Here we rest.

* *

Three Hundred and Twenty Miles to Make a Pastoral Call

By REV. WILLIAM F. IRELAND, *Spearfish, South Dakota*

ONE August day the minister's mail contained a letter which moved him deeply. It came from an absent member who still kept in touch with her church although for several years she had lived in a distant community. The opening sentences told how trouble had been coming her way this summer, and how as never before she felt the need of advice from her pastor. Her husband, it seems, had been taken sick while putting in the spring crops. All summer he had been in a city hospital ninety miles distant. Three operations had been necessary, and the issue was still uncertain. The interrupted work of putting in the crops had been taken up by kind neighbors until over two hundred acres of small grain had been sown; early summer conditions were so favorable that every appearance indicated a wonderful harvest. In mid-July, however, terrible hail storms came and every blade of grain was stripped. "I try not to complain" the letter ran, "but there are times when I feel utterly incapable of carrying the burden which has been placed on me."

Location and mileage were looked up, and it was discovered that her post office was something over one hundred and fifty miles distant. One evening soon afterwards the minister started westward to make that pastoral call which was to demand three hundred and twenty miles of auto travel. He spent the night with a parishioner thirty miles distant, and next morning went on to look for this ranch where a brave woman was waging her lonely fight. About noon the highway was l for winding prairie trails which at last led to post office (farm-house, store, and post office in one) where information could be had as to destination. Then followed five miles more al winding trails, over hot prairies, across fields wh recently the wheat and oats had given promis great returns, and now the hopes of the farm some fifty in number, had been brought to not by the destructive hail.

And now here is the farm; two children in door-yard answer, "Yes, mother is in; she is d the washing." She comes to the door, flushed w her work this scorching day, a little embarrasse being caught still over the washtub at nearly o'clock; but the assurance that dinner will be re before long is cordial, and the minister goes out join the children and make their acquaintance.

This boy, eight and a half years old, with radi face, glowing eyes and a shock of red hair, had known six years before; and now wha charming boy! "Sister" is four and a half. was invited by these enthusiastic children to "co on and see our mixing ground—we manufact Clay-o Dirt Chaser! Yes, we have a regular for la, one cup of sand, half a cup of shale ground like this, a spoonful of coal dust, and two spo fuls of just dirt. Oh, I don't suppose that it wo really chase dirt, but we pretend it does. And this is the kind of label we print to paste the cans—vegetable cans from the dump h

e is how we print the name of Clay-o Dirt ser, and here on the label is a picture of Mr. and another of Mr. Dirt-Chaser." So ran the of this charming child whose imagination en- d him to entertain himself and his sister miles y from other children; whose diction did honor is mother-schoolteacher. And her diplomacy evident: "I like hard beds, they are good for r spine. My bed is hard. Yes, I help mother. de Tiny the pony to go after the cows for her to milk. This morning she herself had to go r them, for they were lost. She got up at four ck and rode Tiny ever so far before she found n." (This is the reason the washing is so late!) n due time dinner was announced. What a di- utive house. Only four little rooms, and two of n forming a lean-to to the upright. Mother in a fresh gown. The dinner consisted of sev- vegetables, all out of cans—no garden to draw n any more since the hail—and hot biscuit. The er hour and afternoon passed by all too quick- ut the speeding minutes gave opportunity for heart-to-heart talk which this brave, lonely an had so longed for. The story of these ths was repeated, many touching details inci- ally coming out: the suspense of awaiting the issue of the several operations; description of the awful storms; the blessing of the herd of cows, the cream from which was paying all running expenses. But it must be gotten to the post office five miles away where it would go by parcel post to the rail- road station forty-five miles away. The hard man- ual labor that the little woman must do every hour of the day as she runs the farm, with no neighbor nearer than a mile away, was not mentioned; but how graphically it could be imagined as the story of the day's round of duties was told. "But trou- ble has its compensations," she volunteered. "Sometimes I have been tempted to be bitter at folks, but this summer these people have been so ready to help me and my creditors have been so patient. All that bitterness has gone."

Before the afternoon was over, the mother asked that the little girl be baptized; the minister had baptized the boy six years before. The service gave opportunity to pray for God's blessing upon this fine family, and especially upon the father, lonely and discouraged, in the hospital ninety miles away. As he rode home over those long miles the minister had much food for thought; what heroism is to be found in this world of ours; what patience, cheer- fulness and courage!

What Kind of Education?

By C. C. SPAULDING

Continued from the September AMERICAN MISSIONARY

OUNG folks, if you are looking for an op- portunity to use your education, "Earth's crammed with Heaven, and every common aflame with God; but only he who sees takes his shoes." Education means enlightenment; ation for service means the fulfillment of suc-

he modern theory of education is education for enship, for the new democracy in which the le rule; and to this new ideal the whole ized world is turning. Lord Bryce, formerly assador to this country from England, says in book, "Modern Democracies": "Universities er a real service to popular government by giv- men whose gifts fit them for leadership that er of distinguishing the essential from the ac- ntal and of being the master instead of the ser- of formulas."

similar tones and with added emphasis the bishop's Fifty Committee of London, in its report, says: "Men are first of all men, not als, servants or tools. The first aim of educa- tion, therefore, must be to make, not more efficient workers, but better men, better citizens, and better Christians."

Not only must education lead to citizenship but it must lead to a life of Christian virtue and its method must be one of freedom and a complete absence of repression. Unless students are allowed freedom to develop active qualities of initiative, in- dependence and resourcefulness, the abuses and failures of democracy will never disappear. The teachings of the professor in his classroom on the subject within the scope of his chair must be ab- solutely free. This is the primary condition of academic freedom, and any violation of it en- dangers intellectual progress.

There is one thing more that education must have besides having a purpose; and that is, it must have a vision. I have read to you a number of quota- tions from leading authorities, ancient and modern, in order that you may have a definite and compre- hensive understanding of my treatment of this sub- ject. Without wishing to tire you, I desire to sub-

mit two others which better convey my idea on this point—the vision of education—than I can do in my own words. Buchner says in one of his works that the vision of education must look to a better future state. He says: "Children should be educated, not with reference to their present condition, but rather with regard to a possibly improved future state of the human race."

It is not sufficient, however, that this vision must look to the future. It must be a self-propelling, irresistible, moving force, dynamic in energy and stimulating in its influence. Todd, in his "Theories of Social Progress," says: "So long as conformity is the prime demand, very little teaching, and that quite uninspired, is needed. But let education become dynamic, let it thrill with a vision of becoming the chariot horses and the chariot in which society shall urge itself forward to a better day, and men and women of the first rank will arise and consecrate themselves to making the vision full of reality."

Education for Service

And, now, my friends, I come to the one essential statement to be made by me on this occasion. As the Preacher says in the Book of Ecclesiastes, "Let us hear the conclusion of the whole matter." All that I have said may now be summed up in this one simple statement: In answer to our question, "What Kind of Education?" having seen what education is and having decided that it must be the kind that enables one to adjust himself to others, we may add as a climax to this consideration that education for service is the only kind of education worth while, the only kind that will bring us into fitting and proper relationship with ourselves, our fellowmen and our God. Not education for political prowess; not education for the perpetuation of caste; not education for efficiency; not even education for citizenship alone—for a man may measure up to all the requirements of citizenship as expressed in the Constitution of the United States and of his particular state and yet not have the ideal of service—not any of these, my friends, but education for service.

And now, to the Alumni Association and the graduating class of 1928, I bring this message: "He that would be the greatest among you, let him be the servant of all." The world is not anxious to know where you sprang from but it is anxious to know where you are springing to. You can only prove that you are educated by going into the world and helping to make the crooked way straight, the rough road smooth, hewing down the mountains and filling up the valleys. The best way to continue your education is to learn from the lear Use such opportunities as are presented in gain the experience and knowledge that will qualify for larger responsibilities. My advice to you h applies equally whether your future training i college walls or in the University of Hard Kno out in life. I want you to cast your eyes out u the horizon of endeavor and get a true picture the condition of our people and of the needs of race. Then, with devotion and the consecra ideal of service I want you to press forward the mark of the high calling, which is in Ch Jesus.

First of all, I want you to realize that the wo owes you a living. I say this with all seriousn The world does owe you a living. But, I want to understand this: you have got to prove to world that you are the person to whom it owe living; and your only proof is in hard work faithfulness to the tasks assigned to you. It is solutely essential that, while you should keep y head in the clouds, your feet should rest firmly the solid ground of earth. They say, "W Lindbergh isn't flying he keeps his feet on ground."

The right start means everything and that s must be at the bottom. Beginning at the bo is what I want to emphasize. A large percen of the most successful business men of today gan their careers as apprentices. Proverbs "The hand of the diligent maketh rich." Am is filled with examples of men who began lif machine operators or as general laborers, and by intelligence and initiative forced themselves executive positions. Take, for example, such as the following: Armour, who after wal from Stockbridge, New York, to California, b his career building sluices for gold diggers; orable W. L. Douglas, the shoe manufacturer former governor of Massachusetts, who was prenticed to his uncle when he was five years and began then to peg shoes; George Eastman, Kodak man, who began business as an office in an insurance office; Thomas Edison, the g inventor, who was a newsboy on a train; H Ford, who started work in a machine shop at $ a week; John D. Rockefeller, who was a cler a wholesale products commission house; Ch M. Schwab, who drove his father's stage c was a grocery clerk, and began work in Carn Brothers' mill driving stakes; L. F. Swift, started as a butcher boy; John Wanamaker, was an errand boy in a publishing house, and was a clerk in a clothing store; F. W. Woolw

who began his career as a clerk in a store, working for a time without wages; our own Booker T. Washington.

Growth Takes Time and Patience

I Samuel: 2:26. "And the child Samuel grew on." A very important truth is put in a most interesting form by Dr. Charles R. Brown of Yale University, when he says: "There are certain values which cannot be weighed on hay-scales nor measured off with a surveyor's chain. There are certain processes which refuse to be hurried. They take their time as expressions of the general method of Him with whom a thousand years are as one day. A century ago men went from New York to Chicago by stage-coach in ten days. Twenty-five years ago the express trains of the New York Central were doing it in twenty-four hours. The Twentieth Century Limited does it today in twenty hours. The aeroplane does it in six.

"Meanwhile, the corn in the cornfields, through which the Twentieth Century Limited runs and over which the aeroplane soars, does not grow any faster than it did when Pharaoh saw the seven fat ears growing by the banks of the Nile. The baby boy who is sometimes carried on the Limited takes just as long to develop his first tooth as did that babe which slept in the ark of bulrushes. The things which are vital, the things which are not made wholesale by whirling machinery, grow, and growth takes time."

Unless you are master of the smaller opportunities the larger ones will never appear on the scene. It is a shock to read that flying machines, in a few hours, covered the distance over which Moses and his followers wandered for so many years. It's another shock to read that telephone wires now stretch along the path that Moses followed. The world is squeezed down to a small size. What a miracle it would have been had Moses been able to enter a little room, ask for "long distance," call up Egypt, insult Pharaoh for a three-minute call, and resume his wanderings.

The field facing you today offers more than ever before. The world has come to the place that "if a man can make a mouse trap better than anybody else, although he may hide himself in the wilderness, the world will make a beaten path to his door."

The field of Negro business is growing today almost faster than we can find men and women to assume the positions that are inviting thousands every year. The great question that will be asked you by the business man is, what are your assets? and what are your liabilities? All business is built upon a foundation of character and integrity. If your assets are ability, capacity and character you will find an open door awaiting your entrance. But if your liabilities overshadow your assets there will be no room for you and no time to undertake your remaking.

Our schools and colleges are turning out thousands of eager minds and willing hands annually. Avenues of opportunity are constantly opening and broadening for the members of our race. There are some shadows, however, which cast their gloom occasionally across our path. There is still too much selfishness, too much individualism, too little cooperation, too much weakness of character, too much dissipation of energies and waste of talent. It is said that while we have an average of 250,000 young men in colleges and universities we have also about 276,000 in prisons and on chain gangs.

Your greatest *insurance* against failure and your greatest *assurance* of success is to be found in the teachings and in the life of the lowly Messiah. If you read and ponder his teachings and emulate his life you will develop a Christian character that will stamp you as a man or a woman of worth and will make you one of influence. I know it is considered unpopular in some educated circles to emphasize the lowly Christian virtues and that the wise young man of today who thinks he is educated is more inclined to dispute the Bible than to cherish it. Some wish to deny that there is any supreme influence or deity back of the great organization of the world and the heavens, and they say that the world "just happened" or that it created itself through the operation of natural laws.

To all such foolish and uneducated persons I say: When you dump a load of bricks on a corner lot and let me watch them arrange themselves into a house—when you can throw springs and screws, glass and metal on a table and let me see them arrange themselves into a watch, it will be easier for me to believe that creation began without any directing intelligence. It is hard for me to believe in a universe that made itself and ruthlessly casts away its most precious possession, human personality. It is easier to believe that back of the universe is a Guiding Intelligence of whose personality my own is a tiny spark that shall not go out while he lives.

In the words of the Apostle Paul, let me say: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Growth and Progress of Our Negro City Churches

By REV. HAROLD M. KINGSLEY, *Director of Negro Work in the North*

NEGRO Congregational churches in the North have been specializing during the last three years in securing new buildings and salvaging buildings of removing congregations of other groups. Among the most notable of these are Mt. Zion, Cleveland, Ohio; Lincoln Memorial, Los Angeles, California; Nazarene, Brooklyn, and Lloyd Memorial, in New York state; Michigan Avenue, Chicago, Illinois. This group of colored churches has added about one million dollars to the property holdings of the denomination. The expansion has been made possible by the generous cooperation of the national and local home missionary societies.

New and Costly Buildings

In addition, Lincoln Memorial Temple, Washington, D. C., is erecting a splendid new building at a cost of one hundred thousand dollars. This will provide ample room for welfare and social work, which receive more than the usual attention in this organization. Dixwell Avenue, New Haven, Connecticut, has acquired a new community house valued at more than seventy-five thousand dollars; and St. John's, Springfield, Massachusetts, has a well-developed farm and summer camp, costing twenty-five thousand, which is of immense value to its membership.

Increased Membership

The progress of these churches is also evidenced in the way of additions to their rolls. Nazarene, Brooklyn, and Mt. Zion, Cleveland, each expect to report the one thousand mark before long. I short, the Negro work in the North has reache the stage of quantitative as well as qualitative excel lence.

The movement of the colored people to the Nort has received a definite check because of the indus trial depression in Northern cities. Southern cities during the past twenty-five years, have attracted t them 850,000 rural Negroes, while, in the sam length of time, Negro migrants to Northern indus trial centers number 675,000. Evidently, the Ne gro migration is definitely urban and presents greater problem in actual numbers of people in th Southern than in Northern cities. A well-planne program, suited to city conditions, is one of th greatest needs in the religious situation among col ored people today. In New Orleans, Louisville Birmingham, Atlanta, Raleigh and Washington, a well as in all large Northern municipalities, Con gregationalism is facing a great opportunity becaus of the concentration of population and resources.

Community Problems Taken Up

Michigan Avenue Church in Chicago, formerl Liberty, a comparatively new organization, is plan ning its program according to the needs of the N gro city dweller. Encouraging progress is mani fested in handling the numerous community pro lems with which it has to deal. When the old buil ing of the Washington Park Church was turne over to this congregation in September, 1927, th services of the Director of Negro Work in th

A PICNIC—SOCIAL ACTIVITIES ARE AN IMPORTANT PAR

orth were secured as pastor in a trilateral arrangeent with the church, the Chicago Missionary and xtension Society and the Church Extension oards. At Easter time the membership had grown rom sixty-two to two hundred and sixty-two, and he apportionment, through the initiative of the hurch, from twenty-five dollars the preceding year o two hundred and fifty.

One important activity is the Saturday Evening Discussion Club, which brings before its members rograms of value in their everyday life, attracts any visitors, both white and colored. The atendance has increased from eight persons at the rst meeting to several hundred at more recent nes. Talks on art, literature, history, politics and conomic conditions afford an insight into the changg status of the Negro. The Michigan Avenue Church provides a medium through which the intelgent colored man and woman may put their ideals nto effect. That it is filling a real need is evident rom the interest shown by the large number of oung people who devote time and energy to its rogram. Congregationalism is proving a powerul and growing factor in the life of the Negroes n Chicago and other great American cities.

The Negro's Debt of Gratitude

The heritage of past years should not be forgoten by the colored churches at this stage of numerial and financial growth. The work of Congregaional organizations, in the old days, was largely ultural—the stabilizing of a recently freed people. n the character and worth of such splendid Chrisian ministers as Rev. Joseph Sims, of Chattanooga; Dr. George W. Moore, also of Tennessee; Rev. Yancey Sims, of Little Rock; Snell, Ragland, Brown, McLean, Sims and Scott, of Arkansas, we have a precious heritage which, combined with the efficiency and ability of the great majority of our pastors to hold and interest large numbers, should make our colored organizations rank with the most potent in American church life. The groping of the young people toward a more rational and effective religious life and the call for the social gospel also point to a new and larger day for this work.

While our churches are increasing in influence and numbers, let us not forget the societies which have nurtured them through all these years of varying fortunes. The call for special help and contributions should be heeded in a large way by our organizations, all of which have their being because of missionary help and enterprise. It would be a happy thing for these churches to place an extra contribution, apart from the apportionment, in the treasury of the Homeland Boards as an earnest of appreciation and affection.

The Negro work in the North presents a definite task of elevating standards, providing helpful contacts, and furnishing recreation that will benefit and not vitiate. As the colored people have reached out for a more intelligent expression of their religious nature, many have found the Congregational church interprets the highest ideals of a handicapped but hopeful and aspiring people for social betterment and also affords the kind of service they desire. There is distinct demand for a growing program for a growing people. They are an important religious asset in our national life and their needs, socially and religiously, should be adequately met.

IFE OF LINCOLN MEMORIAL TEMPLE, WASHINGTON, D. C.

Foundation Work

By HERBERT W. GATES, D.D.
General Secretary, Congregational Education Society

ONCE again we are in the midst of a presidential campaign and all the signs point to considerable interest, not to say excitement, before we are through with it. The choice of a president ought to be interesting. It ought to be so vitally interesting as to call forth more of serious and prayerful thought and genuine conviction in voting than it sometimes does. Surely the policies of such a nation as ours are of sufficient concern to the world as to make the election of its leader an event of first importance.

But there is another campaign that is going on all the while which is of just as great importance. Indeed, as compared with any single election, it is of far greater significance. The campaign for character building which is being steadily conducted in our homes, our churches, our Sunday Schools and public schools, our colleges and universities has in it possibilities for good or evil beside which even the election of a president sinks into a minor place. After all, the best of presidents cannot go far ahead of his following in the term of office which he is likely to serve. Moreover, it is difficult to elect the best kind of presidents or other leaders unless you have the right kind of voters. We are faced with a glaring example of the fact that very good laws fail of their best success unless actively supported by intelligent conviction on the part of the governed.

The training of our boys and girls so that they shall stand firmly and work aggressively for the principles of Jesus Christ as applied to national and civic life is a patriotic service of the very highest order.

All of our churches and societies are engaged in this work. To the Congregational Education Society has been entrusted a special responsibility for it. As this happens to be the month in which many of its friends are accustomed to make special individual gifts it may be well to note a few of the achievements of the past and its present needs.

Elsewhere in this number, Secretary Stock comments upon a significant and gratifying increase in the membership of our young people's organizations. There is no question but that two important factors in this development have been the fine leadership of our young people's department in supplying materials and suggesting methods of successful work. Another factor is the summer conference for young people, in the organization and promotion of which the Society's staff has such an important shar

Not many weeks ago, we saw a great army o young people going out from our homes to colle and university. An increasing proportion of th multitude are going to state universities and oth tax supported institutions of learning. We have n desire to join the cry of those who would have u believe that these schools are godless. In many o them the influence of religious idealism is strong felt. It is true, however, that the distinctive religiou activities touching the lives of the students must b carried on by the local churches. Few of these are pre pared to meet the needs of this tide of youth whic sweeps in upon them each fall and recedes each sum mer, without additional help. The work of the univer sity pastors maintained at so many of these point with the aid of the Education Society is anothe contribution of the highest value. Many a youn man or woman has gone out from the home tow and the home church and has lost faith in what ha been considered basic realities. This experience ha been met in the church college as well as in the sta university. But it is also true that hundreds of thes students, through the wise and sympathetic guid ance of university pastors, have come out with fait strengthened and deepened and have gone back t bring new vision and power into the work at hom

Since the merger of our societies, the work of th Foundation for Education is also included in th work of the Education Society. There has not bee time or opportunity since the organization of th Foundation for a full revelation of its value. Bu there are colleges that have sought its counsel an have benefited thereby. There are others to whos the financial aid given through the Foundation ha meant the difference between life and death. W Congregationalists are rather proud of our share i the educational history of the nation. We like t point to the long line of colleges and academie founded by Congregational leaders as the frontie moved slowly westward. We are glad to know tha out of these schools have come the men and wome who have given this nation some of its best idealism It is true that the old-time frontier has gone, bu it is still true that thousands of young people i this land of ours will not get the kind of educatio to which they are entitled, and which will mak them good citizens and leaders, unless we continu to stand by these colleges of ours and enable the to keep pace with the demands of today.

Down underneath these specific instances of service there is a great volume of continuous educational work. During the last few years the missionary education work of the Society has been gaining in effectiveness and in better adjustment to the work of the other Boards. It is not too much to say that the program of missionary education which has been developed during the last year through the joint committee of missionary education has few equals for true educational quality and practical efficiency. This is showing results in the way of more schools enrolled for World Service and a closer integration of missionary education with the whole educational program of the church.

The best of plans and methods are of no more value than the leadership which uses them and we have been giving especial attention during the last two years to the promotion of leadership training. Success has followed here, also. We have doubled the number of those enrolled in classes and receiving credit. The number of those seeking the privileges offered in summer schools has increased rapidly. Our department has made a very genuine contribution in its development of a plan for individual training, flexible, and adaptable to the needs of small churches in isolated communities. Training *"a-la-carte,"* we call it; rather than *"table-d'hote."*

And then there is the steady stream of inquiries by mail, personal interviews at the office and elsewhere. How shall we do this? How can we meet this difficulty? What is the best course to use for this class, or department? It is all in the day's work. Incidentally, the best way we can answer these questions is to tell how another church or school has met the same problem. So we are constantly seeking data as to successful plans, that we may pass them on to others.

It is not always easy to visualize service such as this. It does not stand out like the work of a hospital or a mission school, but it is fundamental to the best success of all our other work.

It is a delightful service and its only hardship is that we cannot do more of it in the face of abundant opportunities and appeals. During these last few years the Society has resolutely kept its expenditures within its income and has steadily reduced an accumulated debt. This has meant the rigid curtailment of budget in the face of urgent need for expansion. It has meant the carrying of double work by a staff entirely too small. Worst of all it has meant the turning of our backs upon opportunities for service that have great appeal. We are unable to do our full share in the growing interdenominational cooperative work in religious education because of the shortage of workers who might engage in teaching in community training schools and institutes. We greatly need a full time secretary of children's work and also one for adult work. The need for each grows greater all the while. We ought not to expect one man to carry all the work of the young people's and student departments. The need for personal service in each is too great and the issues too significant.

During this last year, with one per cent reduction in the Education Society's share of the apportionment, we have had to cut down still more our help for university pastors and field service.

But we have been laying foundations for a better day. With the many indications of growing appreciation of the significance of religious education in the work of the church it seems impossible to believe that the members of our churches will not invest a sufficient portion of their resources, through gifts and legacies in smaller or larger amounts in this great, continuous campaign for a Christian citizenship and a better world.

Retirement of Dr. Thrall

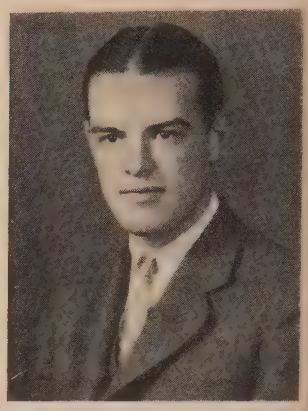
REV. WILLIAM HERBERT THRALL, D.D., for many years superintendent of South Dakota, one of the ablest men who has filled that office, and who was called into service again on the death of Dr. Perrin some months ago, has completed his *ad interim* superintendency. In his final report Dr. Thrall says: "I pass the office over to the new Superintendent, Rev. S. W. Keck, who begins the work at practically the same age I took it up in 1892, with the earnest prayer that his term of service may be long and happy and fruitful. These six months have shown me that the task is very different from what it was a decade ago and that the responsibility which falls upon Mr. Keck is greater than that which I bequeathed to Dr. Perrin seven years ago. State and national problems have changed greatly but with the Master's guidance an effective program to meet present problems and unusual exigencies will surely be forthcoming."

Dr. Thrall has found unlimited satisfaction in standing by pioneer work until it was safely established as well as in the knowledge that he was able to sustain the courage of pastors and churches during discouraging times.

Student Summer Service East and West

Eastern Division

By W. KNIGHTON BLOOM, *D.D.*

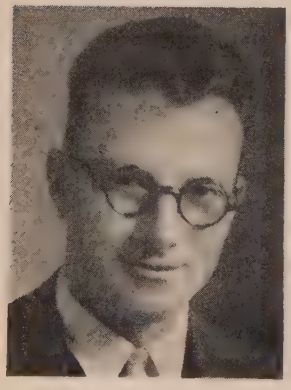


"I never see a map but I'm away,
On all the errands that I long to do,
Up all the rivers that are painted blue,
And all the ranges that are painted gray,
And into those pale spaces where they say:

"'Unknown.' Oh, what they never knew
I would be knowing; but for you
I would be off tomorrow with the day.

"Then, since I am at anchor at your door,
Befriend the wistful stranger; make me free
Of all your little country and its store
Of unknown things and wonders—spread for me
The chart and let me venture, till I find
The secrets of your beauty and your mind."

SO sings Jean Kenyon Mackenzie in "The Venture." This spirit of adventure in service is found today in the hearts of our Congregational young people. One should really get the story of Student Summer Service at first-hand to feel its marvelous thrill and see its glowing workers at their best. But that is a physical impossibility involving travel within three months from Maine to California, and Montana to the Gulf of Mexico. Even to get it second-hand would take days of steady reading of fascinating reports and letters containing the urge of a great consecration.



Another summer is over and its record is one of Christian achievement. Supplementing the full-time service of pastors and extension workers, college and seminary young people have again met the challenge to make life count for the most. Such an opportunity affords the needed channel of expression to conserve the impulse, define the purpose, realize abilities and limitations, together with the necessary preparation for such work. Best of all, it gives the urge to make the extension of the Kingdom a life-long service because of the actual experiences in it. So the seminary student, committed to the Christian ministry in the homeland or overseas, cares for a missionary parish that cannot have regular pastoral service, and by experience adds to his training for his life work. Thus also a college student with ordinary experience in Sunday School and Young People's work with an eager desire just to serve, is eligible for service. The Church Extension Board's leadership stands responsible for field assignment, traveling expenses and personal compensation, and the local church cares for board and room. Isn't that splendid cooperation—a life given by one, financial backing by another, and a home, together with cooperation in service, by others? The results are beyond actual words.

A Score of Institutions Lend Their Students

For such service east of the Mississippi, where missionary opportunity is unlimited on the frontiers that never fail, thirty young people were commissioned for the summer of 1928. Try to visualize them as they went forth from twenty educational institutions to fifteen states. Amherst was represented in Michigan, Massachusetts and Florida; Radcliffe in the Carolinas; Boston University in Tennessee and the Carolinas; Oberlin in West Florida, the Carolinas and Georgia; Hartford Seminary Foundation in Tennessee; Union Seminary in Pennsylvania; Columbia University in Georgia; Cornell in Pennsylvania; Grand Rapids Junior in

Michigan; North Central in Kentucky and Tennessee; Rollins in Tennessee; University of Chattanooga in the Carolinas; Yankton in Alabama and West Florida; Piedmont in Kentucky, Tennessee, Georgia and Alabama; Atlanta Seminary in the mountain states, Georgia and Alabama; Woman's College of Montgomery in Alabama; and a group of four fine Negro young folks from Oberlin, Talladega, Tougaloo and Bricks Junior, served in their own Southland.

Selection and Training of Workers

What had these young people to offer? A life, for their challenge is, "Using my life where it will count for the most." The best anyone can do is to share the finest of their life's stores: strength, enthusiasm, hope, cheer, ideals, purposes, Christian experiences, which make life richer, fuller, more abundant. The entire group was selected early in the year from a large number of applicants. Carefully chosen books were sent to each one dealing with religious educational needs; missionary educational and extension literature was also supplied; and months of correspondence preceded the actual going forth in service. In most cases several personal conferences were held. Fifteen of the number were in session for eight days at a Summer Conference where in addition to various study classes one period was used each day for a "Student Summer Service Clinic" under experienced leadership, and two-thirds of the entire number commissioned were under the direction of three Extension Workers for the summer.

An Adventure in Friendship

The results are not yet tabulated. In a real sense they never can be. The statistics will be gathered when all the final reports are in, but only a fragment of the story of the great adventure in friendship—service—will ever be written down. It means a new trail, new living conditions, new tasks, new friends, new opportunities. It necessitates adjustments of thinking and living that insure sympathy and understanding. A dozen or more Mission Sunday Schools were organized; a large number of Daily Vacation Bible Schools were held; many lonely homes visited; thousands of children and youth taught in Sunday School and other groups, great life lessons in a new and larger way. These student workers, many of whom are working their own way through higher schools of education showed other young people how to make their lives count for the most. It pays.

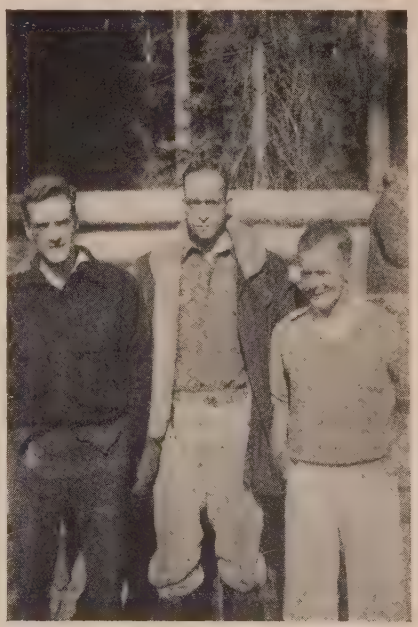
This is the spirit of S. S. S. which could each year be projected into five times as many fields. Our young folks are ready in increasing numbers. They are prepared to do things. Are we going to be as ready to get behind them? Using the words of Edna Lyall they are saying: "If we can but do half we long to do! What a grand old working-place the world is!" Are we ready to say: "There are some things young people can do that no one else can do"? What shall be our response to our part of the challenge?

Western Division

By Frank Lincoln Moore, D.D.

IN the early summer months a number of young people call at the Western Office "on their way," enthused with the prospect of service and adventure ahead. They are the cream of our colleges and seminaries, and anyone privileged to talk with them for even a brief time will discover their rare spirit and promise and will resent the statement that men of brain and brawn are not entering the ministry.

During the past few months several graduates of Eastern seminaries have taken permanent work in the Western Division directly as a result of their former service as summer students. It is also interesting to note that this year several who have graduated from the seminaries have taken temporary work in mission



SUMMER SERVICE WORKERS

A STUDENT'S CHURCH AND CONGREGATION

churches. In some cases this will doubtless result in a call to permanent work.

This past summer forty-five students served in the Western Division, thirty-two young men and thirteen young women. They were almost equally divided between college and seminary. The Dakotas and Montana absorb by far the larger number. Fewer serve in the hotter sections because of climatic conditions. Work slows up during the summer months in the South and Southwest. Two native students were at work in far-off Hawaii.

Varieties of Service

As usual, a large number were engaged in the conduct of Vacation Bible Schools and other forms of social activity, but at least twenty-five this past season were in full charge of going churches. The work that could be performed if we had students enough to go round, acting as assistants and carrying on Vacation Schools in the outlying districts, is almost unlimited. On the fringe of our mission schools as now organized, there are always communities to be found calling for service that are just too far away to be reached by the student pastor or the student helper. This constitutes a perpetual challenge to us to keep student summer work at high tide. Many of these communities can be reached only during the summer months. We hope to be able to send out a larger number of students next year so that we can enter into some of these neglected areas.

Many tales could be told of the experiences the students encounter and the need which they find, but because of their intimate character these cannot be published. Many students "board around" and share the common life of the people "as one who serves." Fortunate it is that youth can see the romance of such experiences and make light of the hardships.

One student in South Dakota made two trips to an outlying field on the urgent invitation of the people, seventy miles from the home base. The few who gathered in the schoolhouse showed their appreciation by giving him a check for five dollars each visit. Other similar neglected places could have been reached by this student had time permitted.

Several of the students rendered fine service at the Young People's Assemblies, acting as chairmen of various committees and taking part in the stunts and plays.

A Program for an Indifferent Community

One student was depressed because he found the community did not take the church seriously. The religious life and matters spiritual seemed to be of little significance to the people. His diagnosis of the situation was that they do not understand what real religion is. His effort to remedy this situation included the following: (1) attempt to show the need of religious influence in the community life; (2) put on a truly community program; (3) endeavor to use religion to break down community divisions; (4) secure a good student pastor for the coming summer; (5) ultimately attempt to make this isolated community a part of a real going program of the church in the county seat town. An analysis of community needs worthy of an experienced pastor!

Courage in the Face of Calamity

One student in Western Colorado found a depressing situation, as the crickets were again destroying the crops. They came in a solid phalanx and ate up everything green. Against such calamities the homesteader in a new section can offer little resistance. It was a source of much comfort and help to the people of this community that a sympathetic young minister was with them to bring fresh courage.

Church repairs and the beautifying of the grounds about the property have occupied the attention of many students again this year. Ex-

HELPING PLACE A SIXTY-FOOT LOG

vating for a furnace and laying cement building ps, mending leaky roofs, and so forth, may not em of great spiritual value, but the after-effect such activity proves the contrary.

Community Service

Each year it becomes more evident that the ung men in our colleges and schools are becom- specialists in all forms of social work, includ- boys' clubs and all that goes with the great t-of-doors. Swimming, fishing, the study of flow- , insects, birds and rocks, all have found a place the activities of these young people. In one ace the basement of the church was turned into museum where all the treasures found afield re permanently assembled.

Vacation Schools occupied a large place in the mmer's work. The interest of the children can st be illustrated by the words of one small boy. the first morning he said, "Mother, I don't nt to go. I've got too much to do." The sec- d morning his mother told him to do his best cause it was such a task to take him so many les. The little boy answered, "But, Mother, it's re worth it."

In several communities various churches united the conduct of a Vacation School. In one place Religious Education Board, composed of mem- rs from both churches, has been formed with od results. When it is remembered that almost thout exception the volunteer teachers in ese schools have their housework to do before e opening hour, often driving or riding many les to reach the school, something of the sacrifice volved can be appreciated. Many of these moth- found it necessary to arise at four-thirty in the rning in order to get the work out of the way. most every school has as a part of the closing ercises the dramatization of a Bible story. Much genuity is displayed in the presentation of the simple scenes which are in high favor with the pupils. Continuation work after the school has closed has been found most helpful, often in the

LEADING IN ATHLETICS

form of playground work for the children, a story club and so forth.

One enterprising student assisted in the carrying out of a fine community picnic. Personal invitations were sent to many who otherwise would not have attended. Everyone contributed toward the fine lunch served at noon, after which contests, stunts and a ball game held the attention of all. This student found a field ripe for amateur dramatics. A short one-act play, "The Neighbors," by Zona Gale, was selected, and the young people were most loyal in rehearsals. When the great evening arrived, they found a full house of over two hundred people. The only complaint heard was that the play was too short.

On the whole, the student work of 1928 has been unusually successful in the Western Division. The average ability has been high, the activities varied and vital. It is to be hoped that we can send out a much larger number next year, for the fields are ready and waiting.

Porto Rico in Distress

S we go to press comes news of the frightful disaster that has befallen the people of Porto co. Our hearts go out to them in profound npathy, especially to the peasantry, a kindly, able folk, who are at best overcrowded and un- nourished.

The tropical hurriance swept up from the south- t, striking with full force the Virgin Islands and east coast of Porto Rico, where our Congrega- al work is located. The same storm did fright- damage in Florida and our churches in that e have probably suffered.

Besides the personal loss to our church people in their own homes and the church buildings, we may be sure that every church and preaching station in Porto Rico and the storm-swept section of Florida is a center of emergency relief work, and that our Congregational ministers are, as always, at the front to help in emergency service.

Elsewhere in this issue the American Missionary Association reports word received from Ryder Memorial Hospital and Blanche Kellogg Institute and makes a special appeal for clothing and funds for relief work through its institutions. A wonderful opportunity is thus given us to befriend these fellow citizens in their distress.

A Community Asset

WHITING, Indiana, is a town of about 35,000, fifty per cent of whom are Poles and Slavs. It is a Standard Oil center for the refining industry. A good many of its well-paid men with their families are members and supporters of the Congregational church.

Organized in 1890, and for many years small and struggling for existence, the church has now a membership of 227 and a Sunday School of 220.

PLYMOUTH CONGREGATIONAL CHURCH, WHITING, INDIANA

Under the leadership of Rev. Harry P. Leach, the church has just brought to completion the new church building enterprise which is suggested by the accompanying cut. In it the church has built for the future as well as to be relieved of the limitations long felt in the old house of worship. Beside the site costing $8,000, the money put into this building is about $60,000. Our Church Building Society has furthered the work by both a small grant and loan. This building is not only well-equipped, it is also in good architectural form and is welcomed by all classes as a great asset to the community.

It is a source of great satisfaction that the houses of worship now being reared in the country are of very much better architecture than those erected fifty or even twenty-five years ago. Of course there is more money now which can go into building enterprises of all kinds than there once was. Yet, without a corresponding increase of good taste the benefits to architecture would call for little comment.

There is an elevating influence in every work of art and every man gets something out of a beautiful church even though he never worships in it.

Appreciation

ON September 3, 1903, Miss Laura Kinsloe became connected with the Congregational Home Missionary Society as private secretary to the Rev. Dr. Washington Choate. She filled the same office for Dr. Joseph B. Clark and later for Dr. Hubert C. Herring. When Dr. Herring was elected Secretary of the National Council and moved to Boston, she became connected with the Publishing Department of the Home Missionary Society and worked with Rev. William S. Beard in editing THE AMERICAN MISSIONARY magazine, preparing pamphlets and reports and editing and distributing literature. This work in most of its features she is now doing as Associate Secretary with Rev. Dr. William W. Leete in the Editorial Department of the Church Extension Boards. Scarcely one now connected with the work of Home Missions has by correspondence and knowledge of the facts come closer to the pastors and churches than Miss Kinsloe.

Recognizing the significant value of all the years of continuous service the employees of the Extension Boards, to the number of thirty, presided over by Dr. Ernest M. Halliday, sat down together at the Gramercy Park Hotel on September 1[illegible] 1928, to an office staff dinner. With the presentation of flowers and a gold-headed pencil brief speeches of appreciation were made by Dr. Burton and Dr. Leete.

Eight years ago Miss Isabel Greenan came into the service of the Church Extension Boards as multigrapher, stenographer and typist. She is now forced by ill health to retire from the work for a few months and this same gathering above described was made the occasion for the expression of sympathy and regret. These feelings were voiced by Rev. William S. Beard and Miss Esther Dahlquist. The latter, representing the Secretaries and other workers, presented Miss Greenan with a substantial sum of money.

Summer Conference Snapshots

By MRS. GRACE E. MAYER-OAKES

EDITORIAL NOTE.—*Mrs. Mayer-Oakes has been one of our most valued leaders in Young People's Summer Conference work. Out of her varied experience we have asked her to give us in this story form some glimpses of what the summer conference means to the young people who attend. The two sketches which follow will help to visualize their significance.*—H. W. G.

I. A Modern Peter

BOB was a typical college sophomore, a fine, up-standing, athletic lad, not averse to the admiration the girls showered upon him. He d a superficial, intellectual interest in religious oblems, where they touched upon the scientific d sociological, but apparently the inner light of ritual experience and appreciation had never en kindled.

He was a leader, but it was problematical as to iat form his leadership would take—whether in rmony with the ideals of the Camp, or as a disrbing element.

On the first morning, Mrs. Greene, the dramatic rector, when she saw him smoking a cigarette, arned him, laughingly,

"You're likely to get into trouble if you do that re."

He stepped on the butt, but joined her on the th with a rebellious "Do you mean to say it's ainst the rules to smoke? My parents allow it. I it at home."

But she refused to be drawn into an argument. "Oh, you young folks make your own rules here. know smoking has been ruled out in past years."

He looked surprised.

"Make our own rules? Gee, that's swell—ll . . ." and he began to look doubtful, as someing of the responsibility thus entailed dawned on his keen young mind.

That afternoon he was elected one of the Stunt Council, which banned smoking and dancing r the week.

"You see," he told Mrs. Greene later, "some of come from rather conservative churches, and it ight hurt the reputation of the Conference if it t back to them that we were doing these things which they disapprove. The fellows who've been re before say there's so much going on there's time to dance, and if we can't go for a week ithout smoking it's time to quit, anyhow."

The class in dramatics had chosen the story of eter's Denial to be presented on the last day of the nference, before their fellow campers and iends in the neighborhood. The educational ethod of preparing the play was followed: i. e., e story played over and over again, with different members of the group acting the various parts, using their own words to interpret the characters, and criticised by the rest of the group until every member of the class had played several parts, and the product was the result of the best thinking of the group.

On the morning before the final performance, the class elected the cast for the play that evening. Bob was chosen to play Peter. At four o'clock in the afternoon, the cast had their one and only rehearsal as a group—without Peter. He could not be found. It was Hamlet without the ghost, and without Hamlet, too!

At five o'clock Bob came in, wide-eyed and exalted. He had mistaken the hour for rehearsal. "I've been out on the lake, alone, reading all I could find in the New Testament about Peter. Our lake is like the Sea of Galilee, isn't it? And I wanted to be by myself and think how it would feel to be Peter. Oh, Mrs. Greene, I've thought so often this week that I'm just like Peter, but it came over me this afternoon, what a terrible disappointment he must have been to Jesus. I never thought before how it hurt Him." Tears stood in his eyes.

"I wonder," he continued, "if tonight, just at the close of the last act, Bill couldn't sing behind the scenes, 'Jesus, and shall it ever be, a mortal man ashamed of thee?'"

And when that night the curtain fell on the kneeling Peter, bowed in an agony of remorse, while the rich, boyish voice sang softly, the conviction that this was not mere play-acting, but real experience, so filled the audience that it paid its highest tribute —silence.

This all happened several years ago, and Bob is through college and at work; but every year a goodly delegation from his church, where he is a real leader, comes down to Camp, accompanied by Bob, who comes to spend a day and see "that they get off on the right foot."

II. A Kitchen Conversion

Corinne wrinkled her dainty nose in disgust as she gazed over her heavy suitcase which one of the boys had carried up the hill for her, into the rather dark interior of the old cottage which was to be her home for a week. The porch with its rotting supports sagged and squeaked beneath her feet.

"Come in," cheerily sang the snub-nosed, freckle-faced girl with dancing eyes, who sat on one of the six cots, which well-nigh filled the room, while she quickly disposed of her few belongings, "Walk into my kitchen, said the spider to the fly."

"Ugh!" shrugged Corinne. "Do you mean to tell me we must live in some one's kitchen for a week? Why, there's actually an old pump in here!"

"Some one's kitchen, indeed! Our kitchen, for a whole week, and you'll love it by the end of the week. See the little wren's nest up in the corner of the porch, and come here"—and she dragged Corinne to the door on the opposite side, which opened out over a lovely, flower-besprinkled hillside—"Did you ever see such a beautiful view? There's our own lake, dancing in the sun."

"But," came feebly from Corinne, as she turned back, "it smells so musty—and ooh—ooh—there's a wasp."

"It's just because we're the first to use it this year. The wind blows a perfect gale, when you get things opened up; and you'll be glad of it, too, when it warms up as it usually does. As for the wasps, don't think about them at all and they won't bother you."

Corinne looked at the wide cracks in the floor, her sagging cot, and heartily wished she were at home in her own dainty, luxurious room with its private bath and attendant maid. She had been warned it would be rough, but she had visioned rustic log cabins, and roughing it *de luxe*.

"Come," broke in her roommate, whose name proved to be Sally, "let's fix things up a bit before the other girls get here. I hear some one in the other room, let's get acquainted first."

A laughing rush, hugs and ejaculations proved that some of the other occupants of the house were "repeaters" and known to Sally, who drew Corinne into the friendly chatter, so that her first disappointment died out and was soon completely forgotten, as the little group transformed the old cottage with wild flowers and ferns, sewed together some one's sheets for a joke, and put rocks in some one's bed, as a welcome for the late comers.

As the days wore on in the joyous companionship of her fellow cottagers, she forgot her discomforts. She was rarely in the house anyway. So much to do, so much to hear, so many friends to enjoy. What a lively bunch of young people. How keenly alert at lectures and discussions. And no wonder!

Corinne had never before met so many people who were really doing things. That missionary and his wife from India—she did not know that missionaries were like that. Why, he could be her at tennis, and she was the local champion. A Mrs. Missionary could do the most perfect "ang dive"—and they weren't a bit stuffy or pious. Th seemed to think she was going to do or be som thing, too.

Then, those wonderful personal vesper tal when the sun tinted the whole horizon, before sank into the emerald waters of the lake. Som times, she didn't even listen to the speaker, but f vague yearnings and a triumphant exultation, as s absorbed the beauty of her surroundings.

"Do you know," she said to her Counsellor o evening, as they sat out on the end of the pie watching the rippling moonlight on the lake, "o you know, I never thought it necessary before came here to think about what I was going to d with my life. I always thought that if I was happ and had a good time, enjoyed what Mother an Dad gave me, went about to dances, and so o that's all there was to life, until, of course, after while, I'd probably get married and settle dow But somehow, when I see all these wonderful lead ers . . . all so happy doing things for oth folks . . . they never seem to think of ther selves . . . and the boys and girls making plan for the future, I wonder if I—I've had so ma advantages—if I . . ." and she gazed though fully at the moon.

Later in the week, she came again to her Cou sellor.

"Do you think I ought to be a missionary?" S fired her query point-blank. "I've been thinkin and thinking, and I've decided I want to spend m life where it will count for the very most. The seems to be such a terrible need in India, and i that's the right thing for me to do, I want to do r But, I'm all Dad and Mother have—it would brea their hearts—"

"Not to fast, dear child," cautioned the Cou sellor. "It isn't every one who is fitted to be a mis sionary. You can't decide that in a moment, bu you can begin to make your life count right wher you are, and that's a splendid decision to which yo have come." And so they talked long and earn estly.

Later, two letters—one from Corinne's mother:

"I cannot tell you how grateful I am for th friendships which Corinne formed at Camp. Sh is a different girl in her home—no longer fretfu and pettish. She picks up things in her room—t save the maids; takes an interest in the house, an has become such a companion to her father."

And one from her pastor: "What did you do t

Corinne up there? Imagine my amazement when the first Sunday after her return from Conference, in she walks to the Church School at nine o'clock—she was never known to rise before noon on Sunday, before—and asks to be put to work. 'I'll do anything I can,' she offered. 'I'd like to teach a class of little girls. I went to the training class at Conference.' And so she has been hard at it all during these succeeding months, volunteering her car and her time—a veritable parish assistant."

Corinne has returned to Conference more than once, always writing ahead to reserve her cot in the kitchen. No, she has not yet become a missionary. But who shall say that here was not a real conversion—that change which turned this selfish, spoiled darling into a simple, sweet, conscientious maiden, determined to make her life useful in her own circle?

Happier Homes

By ALEXANDRA HAGUE, *in Charge of the Italian Mission, Brooklyn, New York*

"WHEN does summer school open?" "I came last year, can I come again this summer?" were among the questions asked over and over again of the teacher of the Italian Mission long before the public schools closed last spring. Answers were, of course, always in the affirmative, and the Daily Vacation Bible School opened July second with one hundred and fifty-eight children present, the largest attendance in its history, and also the most enthusiastic.

ALEXANDRA HAGUE

It was vacation time, but thoughts of visits to the seashore or country were far from the minds of these little folks. Let more fortunate children anticipate such pleasures. Ours had their Vacation Bible School to look forward to.

The entire program was planned before school opened. We wanted the children to have a share in its arrangement, and began by asking about ways in which they could be helpful at home. Replies were numerous and varied: "Holding the baby," "Doing the works," "Washing the clothes" were among them. Everyone remembered last year's session, when the general theme had been "Happy Homes." It had been popular and not too difficult to follow. Accordingly, "Happier Homes" was finally selected as the topic for this season.

Each day a new poster, large enough to be seen by the whole school, occupied a place on the platform and remained through the session as a concrete expression of the object toward which we were working.

In order that they might see what other schools were doing during the summer months, some of the older girls were taken by the teacher to New York—in most cases their first visit. They visited the classes and viewed the handwork at the Second Avenue Baptist Church, which was under the direction of the Metropolitan Federation of Daily Vacation Bible Schools. This was of value in our school, as it provided a contact with other classes doing worth while things.

The children participated in the worship period thoughtfully and reverently. The leader repeated,

"Not what we give, but what we share,
For the gift without the giver is bare."

before the offering was received. These children have very little, but there were few who could not make some contribution. Those who could not give pennies were glad to offer their handwork. We tried to make it plain that while it is a fine thing to give a great deal, it is not really the size of the gift that counts, but the spirit in which it is given. The little folks tried to earn their own pennies instead of asking their parents for them.

The Bible period was conducted separately for each group, the lesson always relating to the topic for the day. On one occasion the subject was "Choosing wisely," the lesson being on Solomon's choice. After the lesson and memory work the children were asked to record on a small piece of paper one wish—their greatest wish. The following are typical: "I wish that my mother had a happier home." "I wish I could come to this summer school in September." "I wish I could come here every day." "I wish I could grow up quick, so my mother would not have to do the works."

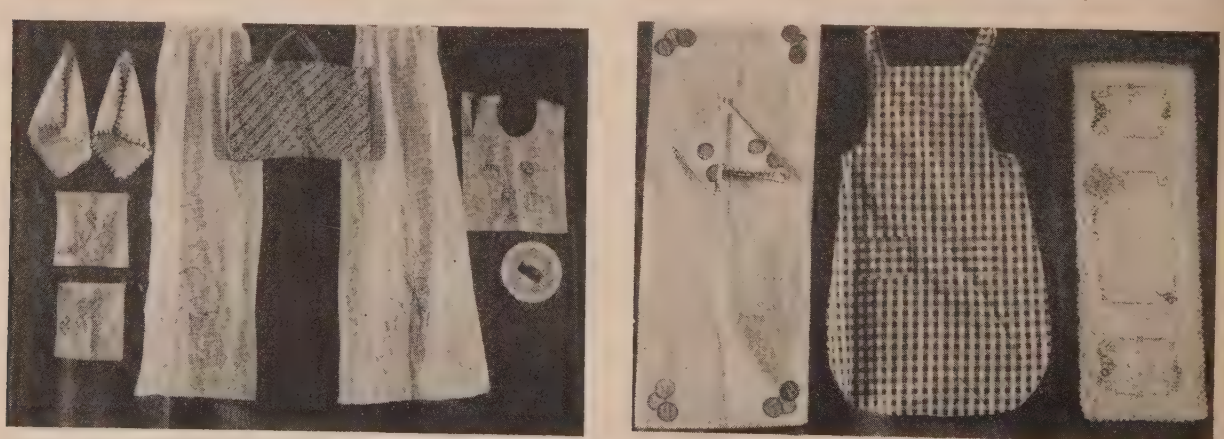
This summer work is needed and appreciated.

Results may not be apparent for a long time, but the children will have with them the memory of the vacation school, where the lessons were arranged to meet their needs. Opportunities for play, visits to the park, and, in a number of cases, to the country for the first time, meant a great deal to both children and parents. Many of the lessons and stories had a relation to their own surroundings, and later on they can look back to this training for guidance in making decisions and developing ideals.

EAGER CHILDREN

A number of the children wrote stories about the school. Following is the one sent in by nine-year-old Lucy:

"In my Daily Vacation Bible School I learned many things. Most of our lessons are about Jesus. On Sunday we learn about the Holy Bible. Our principal tells us a story every morning, but sometime other teachers take a chance. Every Friday we go to the Park and take our lunch with us and we all see the squirrels and animals and play games. The older boys go first to the Park and then go swimming. They have a very nice time. The first day of the summer school was "Our Homes." Then we had some other mottoes: they were Working together, Obedients, Are you trustworthy? Kindness, Faithful and many other ones. We have five classes in our school. We have the kindergarten, the younger boys, the younger girls and the older girls and the older boys. My class are making dolls to give to the poor children. Before all the classes start their handwork they always have a period of talking about the Bible. They study rules like these: "Be ye doers of the word and not hearers only," "Lord let me make this rule to think of life as a school, to try my best to stand each test and do my work and nothing shirk." That is called "Memory Work." Every week we have a new one. After the classes have had their Bible work then they start their handwork. On Sunday we have a "Sunday School." We study about Moses, Joseph, Jacob, David and Jonathan, Saul, Solomon's dream and many others. David and Jonathan were "True Friends," and "True



"WE LEARNED TO SEW AT THE VACATION BIBLE SCHOOL. HERE ARE SOME THINGS WE MADE"

Friends" is a motto we had during this summer chool. One of the teachers that were here last ear came to visit us, and take our photo. The lder girls have made many things for their homes, nd they are sending things to the poor children o. Every morning we have a worship "Period." First we have soft music, then we sing Father we hank thee for the night, after that we sing a song,

RESULTS OF A SUMMER'S TRAINING

BUSY LITTLE NEEDLEWOMEN

WHEN MISS ADELL SAYS, "YOUNGER BOYS STAND UP"

then the principal tells a story, after all that the late children come in. After that Mr. William has a march, we march around the room, then we sit down. Then Miss Adell says younger boys, the younger boys stand up and march to their classes. Then Miss Bertha says younger girls and the younger girls stand up and march to their classes. And last comes the older girls and the older boys.

All the children in this Vacation Bible [illegible] are trying their best to make Happier Homes

HAPPY PLAY IN GRASSY PLACES

ENERGIES PROPERLY DIRECTED

HAPPIER HOMES IS OUR MOTTO

HAPPY HEARTS AND HAPPY FACES

This school has come to mean much in the lives of the boys and girls and is making itself felt among the parents of the entire community

Going South

UNDER the auspices of the Laymen's Advisory Committee and the American Missionary Association two parties are being formed for an extended visit through the South. This will combine in a very attractive way a visit to the schools of the American Missionary Association with a study of the South—new and old—all the way from the cotton fields and cabins to the boulevards of the cities. The average tourist does not see all sides of the South. After many years of experience in conducting such parties Secretary Cady will be able to introduce them to as extensive a knowledge of the conditions in that section as can be obtained in two weeks. Progress and conservatism will both be in evidence.

The first party will leave New York on Monday evening, November 12, and return November 26, in ample time for Thanksgiving. The cost will not exceed $200, and less than that for clergymen.

As the party is limited to twelve, applications should be made immediately. On request a complete description of the itinerary will be mailed. Apply to Secretary William S. Beard or Secretary George L. Cady, 287 Fourth Avenue, New York.

The second party, covering the same route, will leave on December 3.

Progress and Prospects in Young People's Work

By HARRY THOMAS STOCK

THERE has been widespread pessimism or doubt regarding the interest of young people in the church. It has been said that although there is some curiosity about religious and moral problems, the younger generation is caring less and less about the institutions of religion. The "Year Book" statistics provide convincing refutation of that argument. There has been a notable growth in the membership of Congregational young people's societies during the year last reported. Even more significant than the size of this numerical gain is the universality of it; every part of the United States shows a consistent increase in membership. The following summary tells its own story:

Net gain in membership—26,047, bringing the total to 148,047.

Net gain of 21% within a single year.

50 of the 63 state and district conferences show a statistical gain.

The 13 conferences which did not gain show a total loss of 664, or an average of about 50 each.

There has been no attempt, on the part of the national department or of the state offices, to emphasize numbers during this year. Drives, campaigns and contests have not figured in the programs offered young people. The emphasis has all been upon the quality of the local program. The theory upon which the Young People's Department has worked is that, if the program of the local churches and societies is worth while, growth in membership is bound to follow. The effort, therefore, has been to develop local initiative, to provide helpful program suggestions, to offer a higher type of materials, and to make the young people feel that the church is greatly interested in the younger part of its constituency and that their help is needed in all important parts of the local and national program. There has been confidence that this type of emphasis would, in the long run, result in numerical gains. But it was hardly hoped by even the most sanguine of the state and national leaders that these gains would be as general and rapid as they have been.

Our church should congratulate itself upon the fact that we have throughout the land a host of local leaders who are putting creative thought and tireless effort into the young people's program. Now that the tide has turned and that the losses of previous years have been overcome by so large a gain, the adulthood of the denomination will develop an abiding faith in the capacities and right intentions of youth. What has thus far been won may be conserved and further developed provided we adults give youth sympathetic counsel, adequate equipment and a real opportunity to share in the significant phases of the church's life.

The National Committee of Congregational Young People are asking that the underlying emphasis for the remainder of 1928 be as follows:

1. Better meetings. This means class and society sessions that interest and help. It means worship that helps young people to feel the presence of God. It means discussions that "get somewhere."

2. Steady growth. If Christianity is worth while it is the business of Christian young people to share their experience with others in the community. Is it not reasonable to plan to add at least ten per cent to the local membership before Christmas?

Systematic giving. Local groups throughout country are beginning their fall program by lying, discussing, and acting upon the suggestions contained in the booklet, "Young People and Money"; price, fifteen cents, from the Education Society.

All New England Regional Meeting

We regret that this announcement reached us too late for publishing in our September issue, which went to press as usual in July in order to give opportunity for vacations to the members of the staff.—EDITOR.

OVER the week-end of October 6-8, in Manchester, New Hampshire, under the auspices of the New England Regional Committee, re will be held an All-New England Meeting men and women.

is is a unique mis-nary gathering in t it is the first empt to follow ically the merger l bring together h men and women a great inspira-nal and educational hering. Through-the sessions the ified program of denomination will stressed, with em-asis upon the rela-n of the state, meland, and over-as work to the al church and the ation of the local urch to it.

Other regions have ld similar gather-gs for women tak-g the place of the rmer annual meet-gs of the Women's oard and Home ssionary Alliances, t New England is e pioneer in this united gathering for men and men.

At this meeting there will be opportunity to ar such speakers as Miss Helen Calder, just re-rned from a tour of overseas work; Rev. Hu-t C. Herring of our Social Relations Depart-nt; Rev. Frank L. Moore, D.D., of Denver, Col-ado; Rev. Rudolph Hertz, in charge of our In-n work in South Dakota; Rev. Ashley Day Lev-D.D., of the Harvard Church, Brookline, Massachusetts, on the Jerusalem Conference; Miss Esperanza Abellera, a native Filipina, and others. There will be method-conferences with particular reference to the problems of the local church, led by such experts as Rev. William F. Frazier of Vermont and Mrs. Hilda L. Ives of Portland, Maine, on state work; Miss Mary D. Uline and Miss Helen F. Smith on projects; Rev. J. L. Lobingier on missionary education; and Mrs. D. Foster Updike, Mrs. Elbert A. Harvey and Mrs. Lucius H. Thayer on women's work; and a conference for ministers led by Dr. Daniel J. Fleming of Union Seminary, New York.

The Carpenter Hotel provides adequate facilities for the banquet for men and women; and an Indian pageant arranged by Mr. Hertz will be one of the picturesque and unique features. The Sunday morning service under the direction of Dr. Cornelius H. Patton will be made significant and impressive by the commissioning service for two missionaries.

The sessions will begin on Saturday morning at eleven o'clock, and will close on Monday noon. Representation will be by local Associations with five delegates for each twenty churches or fraction thereof, and one additional delegate for each five extra churches or major fraction thereof, and

Help Porto Rico!

THE fiercest hurricane in many years swept over Porto Rico September 13, striking the island on the east coast where most of the work of the American Missionary Association is located. Ryder Memorial Hospital was damaged twenty thousand dollars, and Blanche Kellogg Institute three thousand. Our twelve churches have suffered ten thousand dollars damages. Fully half of the population have suffered from the destruction of their poor huts and the cutting off of their food supply. The hospital will be seriously crippled at a time when there will be a great deal of emergency work and the people will be unable to pay for treatment.

The American Missionary Association is appealing for Fifty Thousand Dollars to restore physical damages in hospital, school and churches, provide scholarships for the eighty girls in Blanche Kellogg Institute, whose hope of tuition money is destroyed by this disaster, and meet the emergency needs of Ryder Memorial Hospital in relief work. Clothing is needed and may be sent direct, parcel post, to Superintendent Mohler, Humacao.

Gifts to meet this emergency should be sent to William T. Boult, Treasurer, 287 Fourth Avenue, New York City.

twenty delegates at large allowed to each state Conference. Members of the Regional Committee and of the various staffs of our Congregational Boards in the region will be delegates *ex-officio.*

Entertainment of official delegates has been arranged by the Manchester churches under the Harvard plan, with overnight lodging and breakfast furnished at a small cost. Arrangements for other meals have also been made at nominal prices.

Visitors, in addition to the regular delegates, are assured of a cordial welcome, the meetings having no executive function, the purpose being for inspiration and fellowship in the interests of world-wide missions.

Pastors, church leaders, and all those interested in world friendship will find at this gathering opportunities for contact with inspiring leaders, helpful and practical methods for the fall and winter work, and fellowship with co-workers from churches throughout New England.

The Mid-West Women's Regional Meeting

THE second annual meeting of the women of the Mid-West Region will be held in the Grand Avenue Congregational Church, Milwaukee, Wisconsin, October 23-24-25. The program promises to be of the same high order as that of last year and as Milwaukee is only a two-hours' ride from Chicago, with trains every hour, it is hoped that the attendance will surpass that of last year.

The program of the first day, Tuesday, October 23, will be given over to a Workers' Conference—open to every one. In the morning Herbert W. Gates, D.D., of the Education Society will present the general theme, "The Church Missionary Committee: the Solution of bringing the whole Church to the Task," which will be followed by a general discussion of plans, programs, and tools. Miss Helen Smith, Project Secretary of the Home Boards, will also speak at the morning session. The afternoon of Tuesday will be given to a discussion of developments of the Home and Foreign Work; Aims and Charts; the Larger Stewardship; Women's Part in Every Member Canvass; and separate conferences for young people's and children's leaders.

On Wednesday the general theme of the morning session will be "The Soul of a Changing World," when it is hoped that Rev. Charles W. Gilkey of Chicago will be the main speaker, and Mrs. Lucius O. Lee of the American Board will present, "The American Board and the New Day." A general discussion will follow these two addresses. The afternoon session will in the same way be given to a general discussion of the homeland work, Prof. Fred Eastman of the Chicago Theological Seminary presenting the theme, "The Changing Soul of America," with Dr. George L. Cady of the American Missionary Association presenting the work of the Home Boards. In the evening President Thomas N. Jones of Fisk University will be the speaker.

Other speakers who are expected are: Miss Helen B. Calder of the American Board, who will present the Jerusalem Conference; Rev. Charles C. Merrill, Rev. H. D. Davies, Mrs. D. Foster Updike; also the following missionaries: Miss Margaret Walbridge of Africa, Miss Grace Towner of Turkey and Dean Cuthbert of Talladega College. Rev. Charles H. Beale, D.D., formerly of Milwaukee, will have charge of the Quiet Hour periods.

Every woman in the Mid-West Region is urged to attend this meeting and to see to it that her church and society are represented at this important gathering. Those who were present at the meeting in Evanston last year have not forgotten the inspiration and value of that occasion, and we are looking forward to even greater help from the meeting this year.

New Text Book for Young People

"YOUTH and the New America," is the title of a text book for young people issued by the Council of Women for Home Missions and the Missionary Education Movement. The book is a concise and forceful presentation of the most advanced thinking along many lines of industrial international and inter-racial relations. It sets forth a program for the alert and broadminded "young American," which, if widely followed, would greatly hasten the Christianization of the social order. Each chapter might be the starting-point of a long course of study and discussion. Under a good teacher, the mission study class using this text-book will be assured of a very interesting and profitable course. It is hoped that many young people may take up this study. The book may be secured from the American Missionary Association, 75 cents, in paper; $1.00 in cloth.

)ctober Program Topic for Missionary Societies

Topic: The People of the Appalachian Mountains

Hymn: "Ye Fair Green Hills of Galilee"—*Hym-al for American Youth.*

Scripture: "I will lift up mine eyes unto the hills" -Psalm 121:1. "Jesus went unto the Mount of lives."

Hope for the Mountains

The best hope for the mountains is in the people emselves. A writer says: "If Shakespeare could visit our earth he would feel more at home nong our mountain people than anywhere else."

Brief Talks on the following topics:

The story of the pioneers in the Appalachian ountains.

Whence came the first settlers?

The part they played in the Civil War.

Something You Should KNOW

Signs of progress noted today:

Socially—A new appreciation of education rough contacts with the outside world. Im-oved transportation—From Saddlebags to Ex-ess Trains. Cooperation of the commonwealth in ırsing service, particularly for women.

Spiritually—Religion has always been a dear)ssession of the people of the Mountains. A new terpretation of religious life is emerging.

Industrially—Better agricultural system; mar-ets for products; revival of native industries, eaving, quilting, pottery, using the primitive im-ements used in the manufacture of early English)ttery.

Something You Should GIVE

Your share in the support of Congregational terprises in the Mountains at

Pleasant Hill Academy.

Piedmont College.

Thorsby Institute.

Atlanta Theological Seminary.

The proposed union of Elon College, an institution sponsored by the Christian Denomination, and Atlanta Theological Seminary is progressing favorably. When accomplished this will be one of the largest educational institutions of learning in the Southern Mountains.

The Larger Parishes: Robbins, Tennessee, and Star Larger Parish are examples.

Something You Should DO

Send community boxes, the contents of which may be sold and the proceeds applied to equipment of the work. A list of places where these boxes would be appreciated will be furnished on application.

Clinical supplies for the use of our medical missionaries in the Mountains.

Christmas Boxes containing toys, games, books, and so forth, for Mountain Sunday Schools.

Interesting literature of the Mountains includes:

"The Land of Saddle Bags"—*James Watt Raine.*

"The Prophet of the Great Smoky Mountains"—*Craddock.*

"Kivers" in Kinfolks—*Ann Cobb.*

"Quare Women"—*Atlantic Monthly Press.*

"Peter David"—*Uncle Sam's Family.*

"The Highlander's New Day"—*American Missionary Association.*

"Cindy's Chance"—*Presbyterian Board of National Missions.*

Information for program furnished by Congregational Church Extension Boards and The American Missionary Association, 287 Fourth Avenue, New York, N. Y.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JULY, 1928

Income for July from Investments	$15,091.19
Previously acknowledged	48,360.03
	$63,451.22

RECEIPTS FOR AUGUST, 1928

Income for August from Investments	$5,890.83
Previously acknowledged	63,451.22
	$69,342.05

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the gislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual ments during the life of the donor or other designated person. For information, write The American Missonary Association.

What the Treasury Says

Apportionment Receipts for Eight Months, January-August, inclusive, 1928

	1928		1927		Gain		Loss	
American Board		$577,992		$596,530				$18,538
Home Boards								
A. M. A	$108,714		$103,363		$5,351			
Ext. Bds.	160,845		162,282				$ 1,437	
Min. Bds.	53,377*		62,012**				8,635	
Ed. and Found.	61,303		73,874				12,571	
		384,239		401,531				17,292***
State Conf. and State Home Miss'y Soc.		293,510		243,827		$49,683		
Totals		$1,255,741		$1,241,888		$49,683		$35,830
Gain								$13,853

* Includes $10,554 reported by six states for 1928, used by their own Boards for Ministerial Relief.
** Includes $6,209 reported by four states for 1927, used by their own Boards for Ministerial Relief.
*** Is the net Loss for the Home Boards, the figure in the preceding column under "Gain" being subtracted.

Apportionment Receipts for May, June, July and August, 1928

American Board, $424,632. Loss, $22,185; Home Boards, $251,974. Loss, $6,461; (A. M. A. gain $7,134; Ext. Bd gain, $2,322; Min. Bds. loss, $3,594; Ed. and Found loss. $12,323); State Conferences, $173,478, gain, $20,381. Tota $850,084, loss, $8,265.

Notes and Comment

1. This tabulation is based upon figures furnished by Assistant Treasurers Frank F. Moore and Harold B. Belcher, of the Home Boards and the American Board respectively, and of 21 state offices.

2. A change from the preceding form of tabulation will be noticed, it being considered that readers will be more concerned to find what the situation is for the entire year up to date than for the shorter period, since the last tabulation, hence the figures for the shorter period succeed the figures for the longer period, whereas the reverse has hitherto been true.

3. Two-thirds of the year having gone, approximately two-fifths of the money has come in. This is substantially the same as last year. Frankly, we were hoping for a gain in this particular respect.

4. The notable fact in the above figures is that whereas a year ago at this time there was registered a loss of $5,773 over the year before, there is now registered a gain of $13,853 over last year. In other words, we have more than made up for the loss of last year. It will be noticed, however, that the gain is to be found in the contributions to the state Conferences and state Home Missionary Societies, and that the American Board and the Home Boards report losses approximating $18,000 each. A part of this is undoubtedly due to the fact that the states have taken over work heretofore carried by the national societies, and another part is probably occasioned by the fact that the states are receiving more nearly their recommended percentages.

5. So far as the last four months are concerned a net loss is registered. A year ago at this time a gain of $74,294 was registered, following, however, a loss of $80,067 during the first four months of the year.

6. In face of the above figures to say that the giving of our churches is lessening in an alarming degree is, of course, contrary to the fact. We are somewhat better than holding our own. However, when the situation in the American Board as regards curtailment of work, and in the Home Boards in respect to their inability to match what seem to be essential budgets with income, and in the state Conferences, practically each one of which is struggling with insufficient resources, is taken into account, the simple suggestion is that in every church during the weeks immediately ahead the full facts concerning what has been sent in up to and including October 1, be made known and adequate plans be formed to push the total giving in 1928 ahead of 1927. Such action is absolutely essential if 1928 is to register throughout the country a gain over 1927, and we do not believe that Congregational churches wish to have their Year Book record another loss. The command to retrea

ich through such a result we would issue to our ssionary societies and workers in the field is not cessary; and being unnecessary, I do not believe will issue it.

CHARLES C. MERRILL,
cretary of Promotion of the Commission on Mis-ns, the Home Boards and the American Board.
September 10, 1928.

News in Brief

DR. F. E. MURDOCK, a young physician twenty-seven years of age, graduated from the iversity of Iowa in both the academic and medi- departments, after a year as interne at the Iowa ethodist Hospital, sailed July 12 for the Ryder emorial Hospital in Porto Rico. He will work th Dr. Watson and Dr. Skemp in this enlarging ork of the hospital. Dr. Murdock had enlisted r foreign missionary service, and will undoubtedly t the real thing in Porto Rico, even if it is under e Stars and Stripes.

An interesting development of the work of the own and Country Department is the part it is king in a Tri-Seminary cooperative. At the Sepmber meeting of the Administrative Committee the Home Boards it was voted to allow Director na to fill lecture engagements at four seminaries. e will give a thirty-hour course at Hartford, le and Vanderbilt Theological Seminaries on the neral theme, *The Rural Church: Sociological ckgrounds.* A shorter course will be given at ngor Seminary, and Dr. Dana will also be on e faculty of the Vanderbilt School for Rural inisters, April 1-12. The interesting feature is e cooperation of the three New England semiries with each other, and a common use made the Director of the Town and Country Departnt of the Church Extension Boards.

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Appropriate for Thanksgiving Season

YOUR CHURCH

will want to use the beautiful devotional service (with supplement) prepared by Dr. C. H. Patton, containing a new dramatic note which may be used or omitted.

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421 Phelan Bldg., San Francisco
Washington Conference,
Plymouth Church, Seattle

Why Not Think in International Terms on the Problems of Immigration

OUR United States has taken the lead in outlawing war. We are also taking a prominent part in humane thinking on the interional problems of immigration. During Sepmber, American delegates from such organizans as the Young Women's Christian Association, aveler's Aid Society, and the American Social giene Association attended the annual meeting the International Conference of Private Organizations for the Protection of Immigrants, held at Geneva, Switzerland. The American delegates were successful in their request that the Conference discuss the question of the protection of immigrants who are deported by government action. European delegates discussed the question of the support by immigrants of members of their families remaining in their native country. These questions are vital problems which affect family ties.

The Book Shelf

AMERICA COMES OF AGE. *By André Siegfried. Harcourt, Brace and Company. pp.* 358. $3.00.

Of all the accounts of our own country given by foreigners, we have not for a long while seen another which has interested us so deeply. We have enjoyed it all the more because the viewpoint is so different from that to which we are accustomed.

Prof. Siegfried comes of a distinguished Alsatian family which has long been noted for its great political insight. He has devoted his life to the study and teaching of economics and for many years has been a professor in the Ecole Libre des Sciences Politiques of Paris. He has already published books upon Great Britain, Canada and New Zealand. Since the Armistice he has been attached to the French Foreign Office as an expert and in this capacity has taken part in various meetings of the League of Nations.

He has made several visits to America. Upon the last of these he spent six months touring nearly every state of the Union, not lecturing but talking to people of every class, creed and color. He therefore writes with a remarkable fullness of knowledge, basing his conclusion upon a careful study of ourselves, our religious, social, civic and economic affairs. His style is brilliant and fascinating. He means to be fair; yet he can not shake off or conceal his prejudice against Anglo-Saxon ideas and ideals. He sees in the faith of our fathers the mainspring of our development at the present time as well as in the past; but it is a type of religion for which he has no admiration. Protestantism of the Calvinistic type, he calls it, and to him it seems wholly unlovely, being bigoted, self-righteous, domineering, contemptuous of others, eager to lay its hands on everybody and convert them to its standards and practices, and so the inveterate foe of personal liberty; and this he finds equally true of the widespread fundamentalist type of faith and of the more restricted modernist.

He is impressed by the enormous wealth of the land, its universal prosperity, the high standards of living and the comforts and luxuries of even the industrial workers; but he opines that what we are gaining in material possession by means of our efficiency methods, we are losing in essential manliness. Everything is low and flat because everything is standardized. We are, in short, a nation of Babbitts. Our intellectual and moral culture and our ideals are thus far behind those of France and other European countries. Nevertheless, our economic advantages are so great that we are certain more and more to hold a place of dominant influence in the modern world.

Professor Siegfried's criticisms are keen. They make one wince. They are, doubtless, unfair; and yet we cannot deny that there is more truth in some of them than we could wish.

THE HERESY OF ANTIOCH. *By Robert Norwood. Doubleday, Doran & Company. pp.* 303. $2.50.

A Christian minister, one who has accepted without question the traditional beliefs of his church, after years of fruitful service as preacher and pastor, is overtaken by profound doubt as to the validity of the faith which he has so long proclaimed to others. Two things have brought him to this unhappy state of mind. The first is the indifference of "really nice people" to the Gospel of Jesus. The small churches to which he ministered were only half filled and the congregations heedless of his message. Among the clergy, he found a like apathy. Overlooking their supreme business as ministers of God's grace, these men were occupied by bickerings about candles, incense and Gregorian chants or deep in controversies over matters of high and low church. In the midst of his depression over such a situation he came upon and became intensely interested in the writings of Renan. Here he seemed to find an explanation of that indifference to Christ's Gospel which had so deeply distressed him, namely, that the Jesus whom he loved had no power over men because he never lived.

From this "slough of despond" he was rescued by a rediscovery of Paul, an irrefutable witness of the historicity of our Christian Gospel. Paul was a contemporary of Jesus. He came to Jerusalem as a lad and became a student in the school of Gamaliel about the time, or shortly after, the crucifixion. He was personally acquainted with the apostles and with many of the members of the Jerusalem church and learned at first hand, from the lips of those men and women who were eye-witnesses, about the events connected with the life, death and resurrection of our Lord. To these facts, he constantly alludes in a series of letters whose genuineness is not disputed and which began to be written within twenty years of the time those events took place. To our author the great apostle came with the vividness and power of a living and present personality and by his influence the man was not only delivered from depressing doubt but was uplifted to a new stage of joy and spiritual power. The book before us must be read in the light of this personal experience which explains at once its excellencies and its defects.

In his effort to emphasize the evidential value of Paul's epistles Dr. Norwood seems to us to estimate too lightly, in comparison, that of the four gospels; which, whenever and by whomsoever they were written and however much they may have been edited, convey in themselves clear evidence of the reality of that matchless life which they portray.

This book is thoughtful, illuminating, inspiring. It presents a fresh, vivid picture of the great apostle, a study of his personality rather than an account of his doings. It glows with genuine eloquence.

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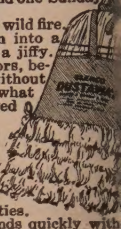
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